The Gift of
Revd Silas Blaisdale
of Lawrence,
Mass.
Rec.^d Apr. 16.
1849.

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"The Author called "the sincere convert" his ragged Child" - "It was a collection of such notes in a dark town in England, which one procuring of me, published them without my ~~consent~~ will or my privity, I scarce know what it contains, nor do I like to see it, considering the many Σφαλματα typographica, most absurd, & the confession of him that published it that it comes out much altered from what was first written."

Extract from a letter written by Wm. Shepard to Mr. Giles Firmin -

Mather's Magnalia Book 3 Chap. 5 -

THE Sincere Convert:

DISCOVERING

The ſmall number of true BELEEVERS,

And the great difficulty of Saving CONVERSION.

Wherein is excellently and plainly opened theſe choyce and Divine Principles;

Viz.

1. That there is a God, and this God is moſt glorious.
2. That God made Man in a bleſſed eſtate.
3. Mans miſery by his Fall.
4. Chriſt the onely Redeemer by price.
5. That few are ſaved, and that with difficulty.
6. That Mans perdition is of himſelfe.

By THO. SHEPHEARD, ſometimes of *Emanuel* Colledge in Cambridge.

born in Nov. 5 1605 — died Aug. 25 1649

The fourth Edition, corrected and much amended by the Author.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Mat. 7. 14.

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1847 April 16

Gift of Rev

Silas Blaisdale

of

Lawrence, Mass

To the Christian Reader.

IN these evill and perilous times, God hath not left us without some choyce mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes; I have taken away my peace from this people, loving kindnesse and mercies, *which had he pulled from us, we had had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happinesse* lies *wrapt up in* peace, loving kindnesse *and* mercy. *But God is yet good unto* Israel, *he commands deliverances for* Jacob, *he overrules all the powers of darknesse, and tells the sons of* Belial, (*men of corrupt minds and cursed practises*) *that* they shal proceed no further, *but* that their folly shall

Psal. 73. 1. Psal. 44. 4. Psal. 76. 10.

2 Tim 3. 8. 9.

ſhall be manifeſt unto all. *He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he ſaith,* Come my people, enter into thy chambers, and ſhut thy doores about thee, hide thy ſelfe as it were for a little moment, till the indignation be over-paſt. *If troubles threaten life, he ſaith,* When thou paſſeſt through the waters I will be with thee, and through the rivers they ſhal not over-flow thee; when thou walkeſt through the fire, thou ſhalt not bee burnt, neither ſhall the flames kindle upon thee; for I am the Lord thy God, &c. *when enemies are incenſed, feare and ſorrowes multiplied, he ſaith,* Feare thou not, for I am with thee, be not diſmaied, for I am thy God, I will ſtrengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteouſneſſe. Behold, all they that were incenſed againſt thee, ſhall be aſhamed and condemned, they ſhall be as nothing, and they that ſtrive with thee ſhall

Iſa. 26. 20

Iſai. 43. 2.

Iſai. 41. 10. 11.

ſhall periſh. *Such words of comfort and life doth God ſpeak unto his. And among other mercies he ſtirres up the ſpirits of his ſervants to write many pretious truths and tractates to further the everlaſting good of his beloved ones. If the* bottomleſſe pit be open, *and* ſmoak riſe thence, *to darken the aire, and obſcure the way of the Saints,* Heaven alſo is opened, *and there are lightnings and voyces to enlighten their ſpirits, and direct their paths. Had ever any Age ſuch lightnings as we have? Did ever any ſpeak ſince Chriſt and his Apoſtles, as men now ſpeake? Wee may truly and ſafely ſay of our Divines and Writers,* The voyce of God, and not of man: *Such abundance of the Spirit hath God powred into ſome men, that it is not they, but the Spirit of the Father that ſpeakes in them.*

Rev. 9. 2. Rev. 11. 19.

What infinite cauſe hath this age to acknowledge the unſpeakable mercy of God in affording us ſuch plenty of ſpirituall Tractates, full of Divine, neceſſary, and conſcience-ſearching truths, yea pretious ſoule-comforting, and ſoule-improving

truths? such whereby Head, Heart, *and* Soul-cheating errours *are discovered and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation, exceeds us herein; and shal we that abound in truths be penurious in praises?*

Consider, Reader, whether spirituall truths be not worthy of thy choycest prayses. Every Divine truth is one of Gods eternall thoughts, it's Heaven born, and beares the Image of the most High. Truth is the glory of the whole sacred Trinity: Hence the Spirit *is called* Truth, 1 *John* 5.6. Christ *is called* Truth, *Joh.* 14.6. *and* God *himself is said to be* the God of Truth, *Deut.* 32.4. *It is so delightfull to him, that* his eyes are ever upon the Truth, *Jer.* 5. 1. *and when the onely wise God would have men make a purchase, he counsels them to* buy the Truth. *And is it not good counsell? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses,* Truth *is the seed of a new life, of a heavenly birth;* *Jam.* 1. 18. *If you be in any bondage,*

Truth

Truth *can make* you free, *John* 8. 32. *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy thoughts and luſts, or any impurities, the* Truth *can ſanctifie you,* Joh. 17. 17. *If darkneſſe and faintneſſe poſſeſſe your ſouls,* Truth *is* lumen & pabulum animæ, *the light and life of the ſoule,* Pſal. 119. 105.

Let us then advance our thoughts of Truth, *and rate it above all ſublunarie things, and buy it though it coſt us all: it is no* Simony, *it is not too deare, you cannot over-value* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelf eſtimates his word and truth,* Pſal. 138. 2. Thou haſt magnified thy word above all thy Name. *Whatſoever God is known by beſides his* word, *is beneath his* word. *Take the whole Creation, which is* Gods Name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tells the Phariſees it is eaſier for heaven and earth to paſſe, then one tittle of the Law to faile. If the leaſt* Jod *or* Tittle *of the* Law, *be prized by God above all* John 21. 15, 16, 17.

the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, *and settle it as a Law upon our heart, that we can never over-prize or yeeld sufficient praise for any truth.*

Men can praise God for the blessings of the field, the seas, the womb, and of their shops; but where is the man that praises God for this blessing of blessings, for Truth, *for good* Bookes, *and heavenly* Treatises? *Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good Books you have mans labour, and Gods truth; the tribute of thankes is due for both, that God inables men to so great labours, and that he conveyes such pretious treasure through earthen vessels.* David *thought it his duty to praise God for* Truth, Psal. 143. 2. *and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in* Truth, *that hee must break out into praises for it.*

Reader, *give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no*

good

good comes that way. Now learn to turne thy prejudice unto praiſes, and prove what will be the fruit of honoring and praiſing God for truths diſpenſed by his faithfull ſervants. Let me tell thee, this is a chief way to keep Truth *ſtill amongſt us. If* Truths *be not received* with the love of them, *and God honored for them, preſently* ſtrong deluſions *come, &* Truth *muſt ſuffer or flie. God hath made good that promiſe in* Jeremie, *he hath revealed unto us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is ſhaken, and who can promiſe himſelf with* Hezekiah, *there ſhall be peace and truth* in my dayes; *Peace may faile thee, but let not* Truth. *Every good Chriſtian may and ſhould ſay with the good King, there ſhall be* Truth *in my dayes, if not* Peace *and* Truth. *I will ſo far honour* Truth, *as to receive the* love of it. *I will hold it faſt by faith, hold it forth by practice, praiſe God daily for it, and venture all in defence of it. So did the Martyrs, whoſe memory is ſweet, and whoſe reward is great. It is better ſuffering for truth,*

then

then with truth: yet if Truth *muſt ſuffer, or can die, better it is to die with* Truth *then out-live it.*

But that Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth, *for his Word, and good books that ſpring thence. Some probably may ſay, it's enough to praiſe God for his Word, other books are not* tanti. *Wilt thou praiſe God for the ſea, and be unthankful for the rivers and ſprings? Wilt thou lift up thy voyce for the great waters, and be ſilent for the ſilver drops and ſhowres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his ſervants, and praiſe him for their labours.*

But they have errors in them.

Bee it ſo, ſhall we refuſe to praiſe God for the Flowers and the Corne, becauſe there be ſome weeds in the Garden, and Thiſtles in the Field? Prejudice not thy ſelfe, buy, read, take thy delight; here is a Garden without Weeds, a Corne Field without Cockle or Darnell, Thorn or Thiſtle. Art thou a Sincere Convert? *Here are truths ſutable, ſolid, and whole-*

wholſome, thou mayſt feed and feaſt without feare.

The Author is one of ſingular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the dark Corners of the little world, and to give ſaisfaction to ſtaggering ſpirits. His work needs not the purple of anothers commendation to adorn it. But becauſe cuſtome, not neceſſity, (for it is Truths *prerogative to travell without a paſport,) I ſay, becauſe cuſtome cauſeth* Truth *to crave and carry Epiſtles commendatary; know that the work is weighty, quick, and ſpirituall, and if thine eye be ſingle in peruſing it, thou ſhalt find many pretious ſoul-ſearching, ſoul-quickning, and ſoul-enriching truths in it: yea, be ſo warned and awakened, as that thou canſt not but bleſſe God for the man and matter, unleſſe thou be poſſeſt with a dumb Devill.*

To conclude, Chriſtian Reader, take heed of unthankfulneſſe; ſpirituall mercies ſhould have the quickeſt and fulleſt praiſes. Such is this work, thou foreſaweſt it not, thou contributedſt nothing to

the

the birth of it; It's a preventing mercy. By it, and other of the ſame nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increaſed and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there be no praiſe, there is no fire. If thy* head *be like a Winters Sunne, full of light, and* heart *like a Winters earth without fruit, feare leſt thy* light *end in utter* darkneſſe, *and the* tree of knowledge *deprive thee of the* tree of life. *The Lord grant thou mayeſt finde ſuch benefit by this worke, as that thy heart may be raviſhed with* Truth, *and raiſed to praiſe God to purpoſe, and made to pray,* Lord ſtill ſend forth thy light and truth, that they may lead us: *So prayes,*

Thine in Chriſt,

W. GREENHIL.

The

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An

An Introduction to the WORK.

THE knowledge of Divinity is neceſſary for all ſorts of men, both to ſettle and eſtabliſh the good, and to convert and fetch in the bad. Gods Principles pull down Satans falſe Principles ſet up in mens heads, loved and beleeved with mens hearts, and defended by their tongues; whileſt ſtrong holds remain unſhaken, the Lord Jeſus is kept off from conquering of the ſoul.

Now ſpirituall Truths are either ſuch as tend to enlarge the underſtanding, or ſuch as may work chiefly upon the affections. I paſſe by (in this knowing Age) the firſt of theſe, and (being among a people whoſe hearts are hard enough) I begin with the latter ſort: For the *Underſtanding*, although it may literally, yet it never ſavingly entertaines any truth, untill the *Affections* be therewith ſmitten and wrought upon.

The principall heads inſiſted upon.

I. I ſhall therefore here proſecute the unfolding of theſe Divine Principles.

Firſt, that there is one moſt glorious God.

2. Secondly, that this God made all Mankind at firſt in *Adam* in a moſt glorious eſtate.

3. Thirdly, that all Mankind is *now* fallen from that eſtate, into a bottomleſſe gulfe of ſin and miſery.

4. Fourthly, that the Lord Jeſus Chriſt is the *onely* meanes of Redemption out of this eſtate.

5. Fifthly, that thoſe that are ſaved out of this wofull eſtate by Chriſt, are *very few*, and theſe few are ſaved with much difficulty.

6. Sixthly, that the greateſt cauſe why ſo many dye, and periſh in this eſtate, is from *themſelves*: either

1. By reaſon of their *Bloudy Ignorance*, they know not their miſery: or
2. By reaſon of their *Carnall ſecuritie*, they feele not, they groane not under their ſin and miſery.
3. By reaſon of their *Carnall Confidence*, they ſeek to help themſelves out of their miſery by their own duties, when they ſee or feel it: or
4. By reaſon of their *Falſe Faith*, whereby they catch hold upon, and truſt unto the merits of Chriſt too ſoon, when they ſee and feele they cannot help themſelves.

THE

THE SINCERE CONVERT,

Discovering the small number of true BELEEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.
I beseech thee shew me thy glo,

THis is the first Divine Truth, and there are these two parts considerable in it.

1. That there is a *God*.
2. That this God is *most glorious*.

The first Principle.

I will begin with the first part, and prove (omitting many Philosophi-

There is a God.

call Arguments) that there is a God, *a true God*: for every Nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called by *Ezekiel*, *The Queen of Heaven*, which some made Cakes unto: Some *the whole Heavens*, some worshipped the *Fire*, some the *brute beasts*, some *Baal*, and some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the light of nature, *were given up to sinnes against nature*, either to worship *Idols* of mans invention, as the ignorant: or *GOD and Angels* in those Idols, as the learned did: but these are all false Gods.

Plin. lib. 1. Nat. Hist.

Rom. 1.

God the Being of Beings.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this point seems needlesse, because every man runs with the cry, and saith, *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely* study

ſtudy their hearts, feel this temptation, *Is there a God?* bitterly aſſaulting them ſomtimes. The Devil wil ſometimes undermine, and ſeek to blow up the ſtrongeſt walls and bulwarks. The light of Nature indeed ſhewes, that there *is* a God; but how many are there, that, by ſoule ſins againſt their conſcience, blow out and extinguiſh almoſt all the light of Nature? And hence though they dare not conclude, becauſe they have ſome light, though dim; yet if they ſaw their heart, they might ſee it ſecretly ſuſpect, and queſtion, *whether there be a God*: but grant that none queſtions this truth, yet we that are builders, muſt not fall to a work, without our main props and pillars: It may appeare therefore that there is a God, from theſe grounds.

There is a God.

Sin blots out [illegible] Nature.

First, *From the works of God, Rom.* 1. 20. When we ſee a ſtately houſe, although we ſee not the man that built it, although alſo wee know not the time when it was built, yet will wee conclude thus, Surely ſome wiſe Artificer

The firſt ground to prove a God.

There is a God.

tificer hath been working here: can we, when we behold the ſtately theater of Heaven and Earth, conclude other, but that the finger, armes, and wiſdome of God hath been here, although we ſee not him that is inviſible, and although we know not the time when he began to build? Every creature in Heaven and Earth is a loud preacher of this truth: Who ſet thoſe candles, thoſe torches of heaven on the table? who hung out thoſe lanthorns in heaven to enlighten a dark world? who can make the ſtature of a man, but one wiſer then the ſtone out of which it is hewne? could any frame a man, but one wiſer & greater than man? who taught the Birds to build their neaſts, and the Bees to ſet up & order their cõmonwealth? who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people & kingdoms? what power of man or Angels can make the leaſt pile of graſſe, or put life into the leaſt fly, if once dead?

There

There is therefore a power above all created power, which is *God.*

There is a God.

Secondly, *From the Word of God*; There is ſuch a Majeſty ſtirring, and ſuch ſecrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, & not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reaſon, againſt all Atheiſts under heaven. Haſt thou not thought ſometimes at a Sermon, the Miniſter hath ſpoken to none but thee, & that ſome or other hath told the Miniſter what thou haſt ſaid, what thou haſt done, what thou haſt thought? now that word which tells thee the thoughts of thy heart, can be nothing elſe but the word of an all-ſeeing God, that ſearcheth the heart.

The 2d ground to prove a God.

Again, that word which quickneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to ſee, the dumb to ſpeak, the deafe to hear, the lame to walk, thoſe that never felt their ſinnes to load them, to

It is the word of God that quickens the dead.

There is a God.

The third ground to prove a God.

John 3.3.

mourn, those that never could pray, to breath out unutterable groans and sighes for their sins.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this mõstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joyes, new sorrows, new speeches, new prayers, new lives: and such a difference there is betwixt these & others, that they are hated by others, who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No, it is to be hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their brains grown crazie? They were indeed once fools, and

and I can prove then all to bee *Solomons* fooles: but even ſimple men have been known to be more wiſe for the world, after they have been made new. But laſtly, is it now from a ſlaviſh fear of hell, which works this alteration? Nothing leſſe; they abhor to live like ſlaves in Bridewell, to do all for feare of the whip.

There is a God.

Fourthly, *From Gods Regiſter, or Notary, which is in every man; I mean, the Conſcience of man*; which telleth them there is a God: and although they ſilence it ſometimes, yet in time of thunder, or ſome great plague, as *Pharaoh*, or at the day of death, then they are neer Gods Tribunall, when they acknowledge him clearly. The fearfull terrors of conſcience prove this, which like a Bailiffe arreſts men for their debts; *Ergo*, there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men, *Ergo*, there is ſome ſtrange Judge that gave it that command. Whence ariſe theſe dreadfull terrors in men? Of *themſelves?* No ſurely, all deſire to be in peace,

The fourth ground to prove a God.

There is a God.

peace, and ſo to live and ſleep in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: theſe terrors of conſcience ſurprize the ſoule ſuddenly at a Sermon, ſuddenly after the commiſſion of ſome ſecret foule ſin. Again, melancholy ſadneſſe may be cured by Phyſick; but many Phyſitians have given ſuch men over to other Phyſitians. Melancholy ſadneſſe may bee born, *but a wounded ſpirit who can bear?* Thus you ſee that *there is a God.*

Object. *Object. Who ever ſaw God,* that every one is thus bold to affirm that there is a God?

Anſw. *Anſw.* Indeed his face never was ſeen by mortall man, but his back-parts have been ſeen, are ſeen, and may be ſeen by all the world, as hath been proved.

Object. *Object.* All things are brought to paſſe by ſecond cauſes.

Anſ. 1. *Anſw.* 1. What though? Is there no Maſter in the Houſe, becauſe the ſervants doe all the work? This great God maintains ſtate by doing all by the

the creatures ſubjection; yet ſometimes we may cry out in beholding ſome ſpeciall peeces of his adminiſtration, Here is the finger of God. There is a God.

2. What though there be ſuch confuſion in the world, as that ſhillings ſtand for pence, and counters ſtand for pounds, the beſt men are bought and ſold at a low rate, and worſt men prized and preferred; yet if wee had eyes to ſee & conceive, we ſhould ſee an harmony in this diſcord of things. God is now like a wiſe Carpenter, but hewing out his work. There is a lumber and confuſion ſeemingly among us, let us ſtay till the day of judgement, and then we ſhall ſee infinite wiſdome in fitting all this for his own glory, and for the good of his people. *Anſ.* 2.

Object. But if there be a God, why heares hee not his peoples prayers? why doth he forget them when they have moſt need of him? *Object.*

I anſwer; *Noah's Dove* returns not preſently with an Olive-branch of peace in his mouth. Prayers ſomtime that *Anſw.*

There is a God.

that ſpeed well, return not preſently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in mony or mony-worth, in the ſame thing or a better. The Lord ever gives his importunate beggers their deſires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Uſe 1.

This is a uſe *of reproof to all Atheiſts* either in *opinion* or *practice*.

A diſcovery of Atheiſme.

Firſt, in *opinion*, ſuch as either conclude, or ſuſpect there is no God. Oh blaſphemous thought! Are there any ſuch men? Men! nay beaſts, nay Devils, nay worſe then Devils, for they *beleeve and tremble*. Yet *the foole hath ſaid in his heart, there is no God*, Pſa. 14. 1. Men that have little heads, little knowledge, without hearts, as ſcholars ſometimes of weak brains, being guided onely by their bookes, ſeeing how things come by ſecond cauſes, yet cannot raiſe their dull thoughts to

to the beholding of a firſt cauſe. Great Politicians are like children alwayes ſtanding on their heads, and ſhaking their heeles againſt heaven; theſe think religion to be but a peece of policie, to keep people in awe: prophane perſons deſiring to goe on in ſin, without any rub or check for ſin, blow out all the light of nature, wiſhing there were no God to puniſh, and therefore willing to ſuſpect and ſcruple that not to be which indeed is. Thoſe alſo that have ſinned ſecretly, though not openly againſt nature, or the light of conſcience: God ſmites men for inceſt, Sodomy, ſelfe-pollution, with diſmall blindneſſe. Thoſe alſo that are notorious worldlings, that look no higher than their barns, no further than their ſhops: the world is a pearle in their eye; they cannot ſee a God.

There is a God.

Laſtly, I ſuſpect thoſe men that never found out this thiefe, this ſin, that was bred and born with them, nor ſaw it in their own hearts, but there it lies ſtill in ſome dark corner of their ſouls,

There is a God.

If no God, no heaven nor hell.

A second reproofe to Atheists

ſouls to cut their throats: theſe kind of men ſometimes ſuſpect there is no God. O this is a grievous ſin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Chriſt was then a horrible lier, and an Impoſtor. Other ſins wrong and grieve God, and wound him, but this ſin ſtabs the very heart of God, it ſtrikes at the life, and is (as much as lies in ſinfull man) the death of God: for it ſaith, *There is no God.*

Secondly, this reproveth Atheiſts *in practice*, which ſay there is a God, and queſtion it not, but in works they deny him. He that plucks the King from his throne, is as vile as he that ſaith, he is no King. Theſe men are almoſt as bad as Atheiſts in opinion. And of ſuch duſt-heaps we may find in every corner, that in their practice deny God, men that ſet up other gods in Gods room, their *wealth*, their *honour*, their *pleaſure*, their *backs* & *bellies* to be their gods: men that make bold to doe that againſt this true God, which Idolaters dare not doe againſt their

their Idoll gods, and that is, continually to wrong this God; Men that ſeek not for all they want by prayer, nor return all back again to God by praiſe. There is a God.

A ſecond uſe is, *for Exhortation.* O labour to ſee and behold this God. Is there a God, and wilt thou not give him a good look? Oh paſſe by all the rivers, till thou come to the ſpring-head; wade through all creatures, untill thou art drowned, plunged, and ſwallowed up with God. When thou ſeeſt the heavens, ſay, Where is that great Builder that made this? When thou heareſt of mutations of Kingdomes, ſay, Where is the Lord of Hoſts, the great Captain of theſe armies? When thou taſteſt ſweetnes in the creature, or in Gods ordinances, ſay, Where is ſweetnes it ſelf, beauty it ſelfe? Where is the Sea of theſe drops, the Sun of theſe beams? Oh that men ſaw this God; it's heaven to behold him: thou art then in a corner of hell, that canſt not, doſt not ſee him, and yet what is leſſe known than God? *Uſe 2.*

There is a God.

God? Methinks when men hear there is a God about them, they ſhould lie groveling in the duſt, becauſe of his glory: If men did ſee him, they would ſpeak of him; Who ſpeaks of God? Nay, men cannot ſpeak to God; but as beggers have learned to cant, ſo many a man to pray. Oh men ſee not God in prayer, therefore they cannot ſpeak to God by prayer. Men ſin, and *God* frowns, (which makes the Devils to quake) yet mens hearts ſhake not, becauſe they ſee him not.

Uſe 3. Make choyce of God for thy God.

Uſe 3. O make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Down with all thy Idol gods, & ſet up this God. If there be any creature that ever did thee any good, that God ſet not awork for thy good, love that, think on that as thy *God*. If there be any thing that can give thee any ſuccour on thy death-bed, or when thou art departed from this world, take that to be thy *God*. Thou mightſt have been born in *India*, and never have heard of this true God, but

but worſhipped the Devill for thy God: O therefore make choyce of him alone to be thy God; give away thy ſelfe wholly and for ever to him, and he will give away his whole ſelfe everlaſtingly unto thee. Seek him weeping, & thou ſhalt find him. Bind thy ſelfe by the ſtrongeſt oathes and bonds in covenant to be his, and he will enter into covenant with thee, and ſo be thine, *Jer.* 50. 3,4,5. There is a God.

The fourth uſe is, an uſe of *comfort* to them that forſake all for this God: thou haſt not loſt all for nought, thou haſt not caſt away ſubſtance for ſhadows, but ſhadows for ſomewhat. *Prov.* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou haſt no reſt here, there is a God to reſt in: when thou art dead, he can quicken thee; when thou art weak, he is ſtrong; and when friends are gone, he will be a ſure one to thee. *Uſe* 4.

Thus much of the firſt part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to ſhew you that this God is a *moſt Glorious God*, &

There is a glorious God.

that in foure things he is glorious.

1. *In his* ESSENCE.
2. *In his* ATTRIBUTES.
3. *In his* PERSONS.
4. *In his* WORKS.

1. Gods Essence.

1. He is Glorious in his *Essence*. Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisdome of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended what it is, yet it may bee apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. Gods Attributes.

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himselfe knowne unto us. Which Attributes are not qualities in God, but natures. Gods *wisdome* is God Himselfe, and Gods

Power

Power is God himselfe, *&c.* Neither are they divers things in God, but they are divers only in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable, is the mercy of God.

There is a glorious God.

Now the Attributes of God, omitting curious divisions, are these:

An explanation of Gods attributes.

1. He is *a Spirit*, or a spiritual God, *Joh.* 4. 24. therefore abhors all worship, and all duties performed without the influence of the Spirit; as to confesse thy sins without shame or sorrow, and to say the Lords prayer without understanding, to heare the Word that thou mayest onely know more, and not that thou mayest bee affected more; oh these carkasses of holy duties, are most odious sacrifices before God.

1. A spiritual God.

2. He is *a living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty

2. A living God.

There is a glorious God.

power may pluck thee out of thy Sepulchre, unlooſe thy grave-cloathes, that ſo thou mayeſt live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6.18. Horrible then is the leaſt ſinne that ſtrikes an infinite great God, and lamentable is the eſtate of all thoſe with whom this God is angry: thou haſt infinite goodneſſe to forſake thee, and infinite power and wrath to ſet againſt thee.

4. An eternal God.

4. He is an *Eternall God*, without beginning or end of being, *Pſa.* 80.1. Great therefore is the folly of thoſe men that preferre a little ſhort pleaſure before this eternall God, that like *Eſau* ſell away an everlaſting inheritance for a little pottage, for a baſe luſt and the pleaſure of it.

5. An all-ſufficient God.

5. He is an *All-ſufficient God*, *Gen.* 17.1. What lack you therefore, you that would fain have this God, & the love of this God, but you are loath to take the pains to find him, or to be at coſt to purchaſe him with the loſſe of all? Here's infinite, eternall, preſent ſweet-

ſweetneſſe, goodneſſe, grace, glory & mercy to be found in this God. Why poſt you from mountain to hill, why ſpend you your mony, your *thoughts*, *time*, *endeavours*, on things that ſatisfy not? Here is thy reſting place. Thy cloathes may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heale thee; thy Phyſick may heal thee, but cannot maintain thee; thy mony may maintain thee, but cannot comfort thee, when diſtreſſes of conſcience, and anguiſh of heart come upon thee; this God is joy in ſadneſſe, light in darkneſſe, life in death, heaven in hell. Here is all thine eye ever ſaw, thine heart ever deſired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Cryſtall fountain, thou ſhalt drink down all the refined ſweetnes of all creatures in heaven and earth for ever and ever. All the world is now ſeeking and trying out themſelves for reſt, here onely it can be found.

There is a glorious God.

God is joy in ſadneſſe

There is a glorious God.

6. An omnipotent God.

7. An All-seeing God.

6. He is an *omnipotent God*, whereby he can do what ever he will: yeeld therfore, and ſtand not out in the ſinful or ſubtile cloſe maintenance of any one ſin againſt this God ſo powerfull, who can cruſh thee at his pleaſure.

7. Hee is an *all-ſeeing God*: Hee knowes what poſſibly can be or may be known: approve thy ſelfe therefore to this God onely in all thy wayes. It's no matter what men ſay, cenſure or think of thee. It's no matter what thy fellow-actors on this ſtage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spy, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read alowd in the eares of all the world. Feare to ſin therefore in ſecret, unleſſe thou canſt find out ſome dark hole where the eye of God cannot diſcern thee. Mourn for thy ſecret neglect of holy duties, mourn for

for thy ſecret hypocriſie, whoredom, prophaneneſſe, and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeen thee, hath not damned thee.

There is a glorious God.

8. Hee is *a true God*; whereby he means to doe as he ſaith. Let every child of God therefore know to his comfort, that what ever he hath under a *promiſe*, ſhall one day be all made good: and let all wicked men know, what ever threatning God hath denounced, whatſoever arrowes are in the bow-ſtring, will one day flie, and hit, and ſtrike deep, and the longer the Lord is a drawing, the deeper wound wil Gods arrow (that is, Gods *threatning*) make.

8 A true God.

9. He is *an holy God*: Be not aſhamed therefore of holineſſe, which if it aſcend above the common ſtrain of honeſty, the blind and mad world accounts it madneſſe. *If the righteous*, that is, thoſe that be moſt holy, *be ſcarcely ſaved, where ſhall the ungodly and the ſinner appeare?* 1 Pet. 4. 18.

9. An holy God.

There is a glorious God.

Where? Not before Saints nor Angels, for holineſſe is their trade; Not before the face of the Man Chriſt Jeſus, for holineſſe was his *meat and drink*; Not before the face of a bleſſed God, for holineſſe is his Nature; Not in heaven, for no unclean thing crawles there; they ſhall never ſee God, Chriſt, Saints, Angels, or Heaven, to their comfort, that are not holy: weare therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. A juſt and merciffll God.

10. He is *a juſt and merciful God*, juſt in himſelfe, and ſo will puniſh all ſin: merciſull in the face of Chriſt, and ſo will puniſh no ſinne, having already born our puniſhments for them. A juſt God againſt an hard-hearted ſinner, a merciful God towards an humble ſinner. God is not all Mercy, and no Juſtice, nor all Juſtice and no Mercy. Submit to him, his mercy embraceth thee. Reſiſt him, his juſtice purſues thee. When a child of God is humbled indeed, commonly hee makes

makes God a hard-hearted cruell God, loath to help; and ſaith, Can ſuch a ſinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howſoever he ſpeaks heavie words, yet he is a mercifull God, and) will not doe as hee ſaith, and he finds it no difficult work to beleeve the greateſt ſin may be pardoned: conceive therefore of him as you have heard.

There is a glorious God.

Thirdly, *God* is glorious in his *Perſons*, which are three, *Father* begetting, *Son* begotten, and the *Holy Ghoſt* the third perſon proceeding. Here the *Father* is called *the Father of glory*, *Eph.* 1. Chriſt is called *the Lord of glory*, 1. *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1 *Pet.* 4. the Father is glorious in his great work of *Election*; the Son is glorious in his work of *Redemption*; the holy Ghoſt is glorious in his work of *Application*; the Father is glorious in chuſing the houſe, the Son is glorious in buying the Houſe, the Spirit is glorious in dwelling in the Houſe, that is, the heart of a poor loſt ſinner.

3. God is glorious in his Perſons.

4. He

There is a glorious God.

4. God is glorious in his works.

4. He is glorious in his *works*, in his works of *Creation*, and in his works of *Providence* and *Government*: wonder therefore that he should so vouchsafe to look upon such wormes, such dunghils, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us; O fear this God when you come before him. People come before God in prayer, as before their fellows, or as before an Idoll. People tremble not at his voyce in the word. A King or Monarch will be served in state, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principal head, *That there is one most glorious God.* Now we are to proceed to the second.

The end of the first Principle.

Chap. II.

The 2d Principle.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

For the opening of which assertion I have chosen this Text, *Eccles.* 7. 29. God

29. *God made man righteous*; which clearly demonſtrates,

Man made in a bleſſed eſtate.

That God made all mankind at firſt in *Adam*, in a moſt glorious, happy, and righteous eſtate; Man when he came firſt out of Gods Mint, ſhined moſt glorious. There is a marvellous glory in all creatures, (the ſervants and houſhold-ſtuff of man) therefore there was a greater glory in man himſelfe, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and ſaid, *Come, let us make man in our own Image*; as though all the wiſdome of the Trinity ſhould be ſeen in the creation of man.

Doct. 1.

The creatures mans ſervants.

Wherein did the glory or bleſſednesſe of man appeare?

Object.

In the impreſſion of Gods Image upon him, *Gen.* 1. 26. Can there be any greater glory for a *Joſeph*, for a ſubject, then to be like his Prince?

Anſw.

What was the Image of God?

Object.

The Schoolmen and Fathers have many curious (yet ſome neceſſary) though difficult queſtions about this.

Anſw.

Man made in a blessed estate. Eph. 4. 23.

The Image of God in man.

I will omit all theirs, and tell you only what is the Apostles judgement, *Col.* 3. 20. out of which this generall description of Gods Image may be thus gathered; "It is mans perfe-"ction of holines, resembling Gods "admirable holines, whereby onely "man pleaseth God.

For, all other inferior creatures did cary the marks and footsteps of Gods *Power*, *Wisdome*, *Goodnes*, whereby all these attributes were seen. One of the most perfect attributes, his *Holinesse*, he would have men onely appeare *in*, and be made manifest by *man*, his best inferior creature, as a Kings wisdome and bounty appears in managing the affaires of all his Kingdome; but his Royall, Princely, and most eminent perfections appear in the face and disposition of his Son next under him. But more particularly this image of God appeared in these foure particulars.

1. In mans understanding.

1. In mans *Understanding*: this was like unto Gods. Now *Gods Image* here chiefly consisted in this particular,

lar, *viz.* As God ſaw himſelf, and beheld his own infinite endleſſe glory and excellency; ſo man was privie to Gods excellency, and ſaw God moſt glorioufly; as *Moſes*, though a ſinfull man, ſaw him face to face, much more *Adam*, a perfect man; God loving man, could doe no leſſe then reveale himſelfe to man.

Man made in a bleſſed eſtate.

2. In his *Affections*: the Image of God chiefly appeared in two things:

2. In mans affection.

Firſt, as God ſeeing himſelfe, loved himſelfe: ſo *Adam* ſeeing God, loved this God more than the World, more than himſelfe; as Iron put into the fire, ſeems to be nothing but fire: ſo *Adam* being beloved of God, was turned into a lump of love, to love God again.

Secondly, as God delighted in himſelfe: ſo did *Adam* delight in God, took ſweet repoſe in the boſome of God. Me thinks I ſee *Adam* rapt up in continuall extaſies in having this God.

Prov. 8.

3. In *his will*: the Image of God chiefly appeared in two things:

3. In mans will.

Firſt,

Man made in a bleſſed eſtate.

Firſt, as God only willed himſelf, as his laſt end: ſo did *Adam* will God, as his laſt end, not as man doth now.

Secondly, as God willed nothing but good; ſo did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In mans life.

4. In *his life* Gods Image did appear thus: that even as God, if he had aſſumed mans nature, would have lived outwardly; ſo did *Adam*: for, God would have lived according to his own will, law, and rule: ſo did *Adam*, *Adams* body was the Lanthorne through which Holineſſe like a lamp burning in his heart, ſhined; this was Gods Image, by means of which (as it is ſaid in the deſcription) he pleaſed God; ſimilitude being the ground of love: and hence God did moſt dearly love him, and highly honour him to be Lord over all creatures, no evill (continuing in that eſtate) could hurt him; here was no ſorrow, no ſicknes, no tears, no fears, no death, no hell, nor ever ſhould have been, if there he had ſtood.

Object.

Object. How was this estate ours?

Man made in a blessed estate.

Ans. As Christs righteousnes is a *Beleevers* by imputation, though he never performed it himself: so *Adams* righteousnesse and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one peny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Use 1. The nature of sin

Here see the horrible nature of sin, that plucks man down by the eares from his throne, from his perfection, though never so great. *Adam* might have pleaded for himselfe, and have said: Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pitie my poor posterity, who are for ever undone, if thou forgivest not. Yet see, one sin weighs him down, and all his posterity (as we shall hear) into eternall ruine. Hence

Man made in a blessed estate.

Hence learn, how justly God may require perfect obedience to all the law, of every man, and curse him if he cannot perform it: because man was at first made in such a glorious estate, wherein he had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he lie for ever, if he cannot pay Justice every farthing, because God trusted him with a stock, which if he had well improved, he might have paid all.

Use 2. God may curse a man if he keep not the Law.

Use 3. Man hath cause to lament.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggers children to live vagrants and poore, is not so lamentable as for a great Princes children to become such. One never in favour with the Prince, grievs not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the damneds

Man before his fall was a Prince and Lord over the world.

damneds ſorrows; Oh the hopes, the means, the mercies that once I had! Can theſe, doe theſe lament for the loſſe of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the loſſe of ſuch *ſpeciall high favours* now gone, which once they had? It is ſaid, that thoſe that ſaw the glory of the firſt Temple, wept when they ſaw the glory of the ſecond, and how inferiour it was to the firſt. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vaniſhed and loſt.

Man made in a bleſſed eſtate.

This ſpeaks comfort to all Gods people. If all *Adams* poſterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Chriſt, art perfectly righteous in him much more, in as much as the righteouſneſſe of the ſecond *Adam* exceeds the firſt, ſo art thou more happy, more holy in the ſecond *Adam*, than ever the firſt in himſelf was; he might loſe

Uſe 4. Comfort to Gods people.

Man made in a bleſſed eſtate.

all his righteouſneſſe, but the ſecond *Adam* cannot, hath not; ſo that if Chriſt may bee damned, then thou mayeſt, elſe not.

Uſe 5.

This likewiſe reproveth three ſorts of people.

A three-fold reprehenſion.

1. Such as are aſhamed of holines. Lord, what times are we fallen into now? The Image of God, which was once mens glory, is now their ſhame; and ſin, which is mens ſhame, is now their glory. The world hath raiſed up many falſe reports of holy courſes, calling it folly & preciſeneſſe, pride, hypocriſy, and that whatſoever ſhews men may make, they are as bad as the worſt, if their ſins were writ in their foreheads. Hence it cometh to paſſe, that many a man, who is almoſt perſwaded to be *a new man*, and to turn over a new leafe, dares not, will not, for ſhame of the world, enter upon religious courſes. What will they think of me then (ſaith he?) men are aſhamed to refuſe to drink healths, and hence maintain them lawful. Our gallants are aſhamed to ſtay a mile behind

Men for ſhame of the world, are afraid to enter upon religious courſes.

hind the fashion: hence they will defend open & naked breasts, & strange apparel as things comely; O time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *companies*; if they heare others swear, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast pearles before swine; but the bottome of the businesse is, they are ashamed to be holy. O fearfull! Is it a shame to be like God? O sinfull wretches! It's a credit to be any thing but religious, and with *many* Religion is a shame. I wonder with what face thou darest pray, or with what look thou wilt behold the Lord of glory at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then? Dost thou look for wages from Christ, that art ashamed to own Christ, or to weare his Livery?

Man made in a blessed estate.

2. It reproves them that hate ho-

Man made in a bleſſed eſtate.

lineſſe, which is more then to be aſhamed of it.

3. It reproves them that content themſelves with a certain meaſure of holines. Perfect holines was *Adams* Image, whereby *he pleaſed God*, and ſhall a little holineſſe content thee?

Now there are theſe three ſorts of them.

1. The *Formaliſt*, who contents himſelf with ſome holineſſe, as much as will credit him.

Men that content themſelves with a certain meaſure of holineſſe, and go no further.

The form and name of Religion is *honos*, honour ſometimes; but the power and practice of it is *onus*, a burden: hence men take up the firſt, and ſhake off the ſecond. And indeed the greateſt part take up this courſe, if they have no goodneſſe, they ſhould be the ſhame, ſcorn, and table-talke of the times; therefore every man will for his honours ſake have his *form*. Now this form is according to the mould wherein he is caſt: If his acquaintance be but civil, he will be like them; if they be more exact, as *to pray, read, conferre*, he will not ſtay one inch behind

behind them. If to be better than his companions, to beare the bell before them will credit him, he will bee ſo what ever it coſt him; but yet he never will be ſo exact in his courſe as to be hated for it, unleſſe he perceives the hatred he contracts from ſome men ſhall be recompenced with the more love and credit by other men. He diſguiſeth himſelfe according to the places or cõpany he comes into. King *Joaſh* was a good man ſo long as *Jehoiada* the Prieſt lived. If a little Religion will ſerve to credit men, that ſhall ſerve for that time; if more in another place, you ſhall then have them commending good men, good Sermons, good books, and drop forth two or three good ſentences; what wil they think of him then? They cover themſelves over with theſe Figleaves of common honeſty to cover their nakedneſſe; they bait all their courſes over w^th^ *honeſty*, that they may catch, for they fiſh onely for credit. One may trap theſe people thus: Follow them in their private houſes,

Man made in a bleſſed eſtate.

Formall men conform to the company they keep.

Man made in a bleſſed eſtate.

The Formaliſts ſhuffling in Gods duties.

there is *worldlineſſe*, *paſsion*, *looſneſſe*; and to their private chambers, there they ordinarily neglect or ſhuffle over duties to their private vaine thoughts. In this Tyring-houſe you ſhall then ſee theſe *ſtage-players*, their ſhop windowes are ſhut, here no honeſty is to be ſeen ſcarce, becauſe their gain, their reſpect comes not in at this door where none beholds them: Let either Miniſter, or any faithfull friend, ſearch, try, diſcover, accuſe and condemn theſe men as rotten (though guilded) poſts, as unſound hollow-hearted wretches, their hearts will ſwell like toads, and hiſſe like ſnakes, and bark like dogs againſt them that thus cenſure them, becauſe they rob them of their god they ſerved, their gain is gone.

2. *The guilty ſelf-condemned ſinner*, that goes further then the Formaliſt, and contents himſelfe with ſo much holines as will quiet him, & hence all the heathen have had ſome religion, becauſe they had ſome conſcience to trouble them. This man, if he hath li-

Rom. 2 12.

ved

ved in foul ſins,& begins to be wrackt and troubled for them, he will then confeſſe and forſake thoſe roaring ſins; but how? As a dogge doth his meat, not becauſe he hates his carrion, but becauſe he fears the cudgell; he performs holy duties, not becauſe he will uſe them, but becauſe he muſt uſe them, there is no quiet elſe. If *Conſcience* be ſtill,he omits duties: if *Conſcience* cry and ſtir, he falls to duties, and ſo hath his good mood, as *Conſcience* hath his fits. They boaſt & crow over hypocrites,becauſe the holineſſe they have is not a bare ſhew; No, but it is to ſtop thy *Conſcience*, and only to quiet the clamors of that. Thou doſt bribe,& ſo quiet (the Bailiffe) thy *Conſcience*, by thy *praying*, *hearing*,and *ſorrowing*, but *GOD* thy Judge hath heavy things to lay to thy charge, before whom thou ſhalt ſhortly with dread appeare.

Man made in a bleſſed eſtate.

Many men leave their ſinnes for fear of the puniſhmẽt not becauſe they hate their ſins.

III.

3. *The pining and devout hypocrite*, that being purſued with the feare of hell,goes further,and labours for juſt ſo much holines as wil ſave him only,

Ezek.33. 10.

Man made in a bleſſed eſtate.

Many men labour for juſt ſo much holineſſe as will ſave them.

and carry him to heaven at laſt. Hence the young man in the *Goſpel* came wth that great queſtion to Chriſt, which many unſound hearts come with to Miniſters now, *what he ſhould do to inherit eternall life*. Theſe people ſet up ſuch a man in their thoughts to be a very honeſt man, and one doubtleſſe that ſhal be ſaved, and hence they will take him to be their Copie and Samplar, and labour to do as he doth, and to live juſt as he lives, and to hold opinions as he holds, and ſo hope to be ſaved. They will ask very inquiſitively, *what is the leaſt meaſure of grace*, and *the leaſt grain of faith*, and the beſt Sermons are not ſuch as humble them moſt, but ſuch as flatter them, beſt; wherein they may hear how wel good deſires are accepted of by God; which if they hear to be of that vertue to ſave them, *God* ſhall be ſerved *only* with good deſires, and the Devill *in their actions* all their life time.

Thus they make any thing ſerve for God; they labour not after ſo much holineſſe as will honour Chriſt, but after

after juſt ſo much as will beare their charges to heaven,& ſave themſelves. For this is one of the greateſt differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Chriſt, to have him, and hence hee mournes daily, becauſe Chriſt is no greater gainer by him: the other out of love to himſelf, meerly to ſave his own ſoule; and hence he mourns for his ſins,becauſe they may damne him. Remember that place therfore, 1 *Cor.* 15. *ult.*

Man made in a bleſſed eſtate.

Many men would have holineſſe not to honour Chriſt, but to bear their charges to heaven.

Laſtly,labour to get this Image of *GOD* renewed again. Honeſt men wil labour to pay their debts; this is *Gods debt*. How doe men labour to be in the faſhion? better to be out of the world than out of the faſhion. To be like God is heavens faſhion, Angels faſhion, and it will be in faſhion one day,when the *Lord Jeſus* ſhall appear. Then if thou haſt the ſuperſcription and Image of the Devil, and not the Image of God upon thee, God and Chriſt wil never own thee at that day.

Anſ. 6. Gods Image muſt be renewed.

To be like God is the faſhion of Heaven and Angels.

Labour

Man made in a blessed estate.

How to gaine the Image of God.

Labour therefore to have *Gods Image* restored again, and Satans washt out, seek not, as many do, to purchase such and such a grace first: But,

I. 1. Labour to mortifie and subdue that sinne which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, *Eph.* 4.

II. 2. Labor for a melting tender heart for the least sin. Gold is then only fit to receive the impression, when it is tender & is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

Rom. 6. 7.

III. 3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory* transformeth men into his Image, 2 *Cor.* 3. 17, 18. As the glasse set full against the Sun, receives not onely the beams, as all other dark bodies doe, but the image of the Sunne: So the understanding with

with open face beholding Christ, is turned into the Image and likeneſſe of Christ. Men now adayes look only to the beſt mens lives, and ſee how they walk, and reſt here; O look higher to this bleſſed face of God in Christ, as thine own. As the application of the ſeale to the wax, imprints the Image; ſo to view the grace of Christ, as *all* thine, imprints the ſame Image ſtrongly on the ſoule. I come now to the third principall Head in order, which I ſhall inſiſt upon out of *Rom.* 3.23. *All have ſinned, and are deprived of the glory of God.*

Man made in a bleſſed eſtate.

Chap. III.

That all mankind is fallen by ſin from that glorious eſtate he was made in, into a moſt wofull and miſerable condition.

The third Principle. Mans miſery by his fall.

THe Devill abuſing the Serpent, & man abuſing his own free-will, overthrew *Adam*, and in him all his poſterity by ſin, *Gen.* 3.1,2,3, *&c.*

Now mans miſery appears in theſe two things,

1. His

Mans misery by his fall.

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

1. His misery in regard of sin, appeares in these particulars:

Mans misery in regard of sin.

1. Every man living is born guilty of *Adams* sin. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus:

1. First, if *Adam* standing, all mankind had stood; then it is equall, that hee *falling*, all his posterity should fall. All our estates were ventured in this ship: therfore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

2. But secondly, we are all in *Adam*, as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth. And although we made no particular choyce of *Adam* to stand for us, yet the Lord made it for us; who being goodnesse it selfe, beares more good wil to man, than he can or could

Men were all in *Adam* as a whole countrey is in a Parliament.

could beare to himſelfe; and being Wiſdome it ſelfe, made the wiſeſt choice, and took the wiſeſt courſe for the good of man: For this made moſt for mens ſafety and quiet; for if hee had ſtood, all fear of loſing our happy eſtate had vaniſhed; whereas if every man had been left to ſtand or fall for himſelfe, a man would ever have been in fear of falling.

Mans miſery by his fall.

And again, this was the ſure way to have all mens ſtates preſerved; for having the charge of the eſtates of all men that ever ſhould be in the world, he was the more preſſed to look the more about him, and ſo to bee more watchful, that he be not robbed, and ſo undoe and procure the curſes of ſo many thouſands againſt him. *Adam* was the head of mankind, and all mankind naturally are members of that head: and if the head invent and plot treaſon, and the head practiſe treaſon againſt the King or State, the whole body is found guilty, and the whole body muſt needs ſuffer. *Adam* was the poyſoned root & ciſtern of all mankind;

Adam the head of mankind.

Mans misery by his fall.

kind; now the branches and streames being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not, God hath a day coming wherein hee will reveale his own righteous proceedings before Men and Angels, *Rom.* 2. 4.

Use.

Oh that men would consider this sin, and that the consideration of it could humble peoples hearts! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach, & began the controversie betwixt God and Man. Next unto the sin against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sinne that cryeth lowdest in Gods eares for vengeance day & night against a world of men. For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a traytor on a dunghill, is not so great as of a favourite in Court. Little sinnes against

The horrible nature of the first sin.

light

light, are made horrible: no sin by any man committed, was ever against so much light as *Adam* had. This sin was the first that ever displeased *God*. Drunkennesse deprives God of the glory of *Sobriety*; whoring, of *Chastity*; but this sin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin that ever did thee a mischiefe. This sin like a great Captain, hath gathered together all those troops and swarms of sins that now take hold upon thee. Thank this sin for an hard heart thou so much complainest of; thank this sin for that hellish darknesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell, and Heaven against thee.

Mans misery by his fall.

The sin of *Adam* defaced all the Image of God.

O consider those fearfull sins that are packt up in this one evill.

The hainousnesse of *Adams* sin.

1. Fearfull *Apostasie* from God like a Devil.

1. Apostasie.

2. Horrible *Rebellion* against God in joyning sides with the Devill, and taking Gods greatest enemies part against God.

2. Rebellion.

3. Wo-

Mans misery by his fall.

3. Unbeliefe.

4. Blaſphemy.

3. Woful *Unbeliefe*, in ſuſpecting Gods threats to be true.

4. Fearfull *Blaſphemy* in conceiving the Devill (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatning.

5. Pride.

5. *Horrible Pride*, in thinking to make this ſin of eating the forbidden fruit, to be a ſtep and a ſtaire to riſe higher, and to be like God himſelf.

6. Contempt of God.

6. Fearfull *contempt of God*, making bold to ruſh upon the ſword of the threatning ſecretly, not fearing the plague denounced.

7. Unthankfulneſſe.

7. Horrible *Unthankfulneſſe*, when *God* had given him all but one tree, and yet he muſt be fingring that too.

8. Theft.

8. Horrible *Theft*, in taking that which was none of his own.

9. Idolatry.

9. Horrible *Idolatry*, in doting upon, and loving the creature more than God the Creator who is bleſſed for ever.

You therefore that *now* ſay, no man can ſay, black is your eye, you have lived civilly all your dayes, look upon this

this one grievous ſin, take a full view of it, which thou haſt never ſhed one tear for as yet, and ſee thy miſery by it, and wonder at Gods patience. He hath ſpared thee who waſt born branded with it, and haſt lived guilty of it, and muſt periſh for ever for it, if the Lord from heaven pitie thee not.

Mans miry by his fall.

But here is not all, conſider ſecondly, every man is born ſtark dead in ſin, *Eph.* 2. 1. he is born empty of every inward principle of life, void of all graces, and hath no more good in him (whatſoever he thinks) than a dead carrion hath. And hence he is under the power of ſin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead ſoul up and down in.

Secondly, dead in ſin

'Tis true (I confeſſe) many wicked men doe many good actions, as *praying*, *hearing*, *almeſdeeds*, but it is not from any inward principle of life. External motives, like *plummets* on a dead (yet artificial) clock, ſet them a running. *Jehu* was zealous, but it was

Beſt actions of the wicked, how ſinful.

Mans misery by his fall.

only for a kingdome: the Phariſees gave *alms* only to be ſeen of men. If one write a Will with a dead mans hand deceaſed, that Wil cannot ſtand in any law, it was not his Will, becauſe it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *heare* and *pray* ſometimes. Self-love ſtirs up ſtrange deſires in men, ſo that we may ſay, this is none of Gods act by his grace in the ſoul, but pride and ſelf-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce ſome heat by this externall working upon him: but take him from the fire again, and he is ſoon cold: ſo many a man that lives under a ſound Miniſter, under the laſhes and knocks of a chiding, ſtriving *Conſcience*, he hath ſome heat in him, ſome affections, ſome feares, ſome deſires, ſome ſorrowes ſtirred, yet take him from the *Miniſter*, and his chafing *conſcience*, and hee growes cold again preſently, becauſe hee wants an inward principle of life.

Which

Which point might make us to take up a bitter lamentation for every naturall man. It is ſaid, *Exo.* 12. 30. *That there was a great cry in Egypt, for there was not an houſe wherein there was not one found dead.* O Lord, in ſome towns and families, what a world of theſe are there? Dead husband, dead wife, dead ſervants, dead children, walking up and down with their ſins (as Fame ſaith ſome men doe after death) like grave-cloathes about them, and God only knowes whether ever they ſhall live again or not. How doe men lament the loſſe of their dead friends! O thou haſt a pretious ſoule in thy boſome ſtark dead, therefore lament thine eſtate, and conſider it ſeriouſly.

Mans miſery by his fall.

Uſe 2. Of lamentation.

How every naturall man is dead while he lives.

1. Dead men cannot ſtir.

First, a dead man cannot ſtir, nor offer to ſtir; a wicked man cannot ſpeak one good word, or do any good action, if heaven it ſelf did lie at ſtake for doing it, nor offer to ſhake off his ſins, nor think one good thought. Indeed he may ſpeak and think of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy

Mans misery by his fall.

man may think of evill things, as of the sins of the times, yet the thought of those evill things is good, not evill, so, *è contra*.

2. Dead men fear no danger.

Secondly, a dead man fears no dangers, though never so great, though never so neer. Let Ministers bring a naturall man tidings of the approach of the devouring plagues of God denounced, he fears them not.

3. Dead men refuse the best offers.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes beseech him to take his bloud himselfe, his Kingdome, and leave his sins, hee cannot receive this offer.

4. Dead men neither heare nor see. Matth. 13. 37. 38.

Fourthly, a dead man is stark blind, and can see nothing, and stark deafe, and heares nothing, he cannot tast any thing: so a natural man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of heaven. He heares the voyce of a man, but hee hears not the voyce of God in a Sermon, *he savoureth not the things of Gods Spirit*.

Fifth-

Fifthly, a dead man is ſenſleſſe, and feels nothing: ſo, caſt mountaines of ſin upon a wicked man, he feeles no hurt untill the flames of hell break out upon him.

Mans miſery by his fall.

5. Dead men are ſenſleſſe.

Sixthly, a dead man is a ſpeechleſſe man, he cannot ſpeak unleſſe it be like a Parret.

6. Dead men are ſpeechleſſe

Seventhly, he is a breathleſſe man; a naturall man may ſay a prayer, or deviſe a prayer out of his memory and wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoul in prayer, in the boſome of God, with groans unutterable, he cannot. I wonder not to ſee ſo many families without family prayer; Why? They are dead men, and lie rotting in their ſins.

7. Dead men are breathleſſe

Eighthly, a dead man hath loſt all beauty: ſo a meer naturall man hath loſt all glory; he is an ugly creature in the ſight of God, good Men, and Angels, and ſhal one day be an abhorring to all fleſh.

8. Dead men want beauty.

Ninthly, a dead man hath his wormes gnawing him: ſo naturall

9. Dead men have worms gnawing on them.

Mans misery by his fall.

men have the worme of conſcience breeding now, which will be gnawing them ſhortly.

10. Dead men are caſt into the grave.

Laſtly, dead men want nothing but caſting into the grave: ſo there wants nothing but caſting into hell for a natural man. So that as *Abraham* loved *Sarah* wel while living, yet when ſhe was dead, he ſeeks for a burying place for her to carry her out of his ſight: ſo God may let ſome fearful judgement looſe, and ſay to it, Take this dead ſoul out of my ſight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, ſhould live again. O wonder thou, that ever God ſhould let thee live, that haſt been rotting in thy ſinne 20, 30, perhaps 60 yeares together.

III. Naturall men are born full of ſin.

III. Every natural man & woman is born *full of all ſin*, *Rom.* 1. 29. as full as a Toad is of poyſon, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and every piece of his ſoul is full of ſin; their hearts are bundles of ſin: hence *Solomon* ſaith, *Fooliſhneſſe is bound up in the*

the heart of a child; whole treasures of sin. *An evill man* (saith Christ) *out of the evill* treasure *of his heart, bringeth forth evill things*; nay, raging seas of sin, *Isai.* 20. nay worlds of sin. *The tongue is a world of mischiefe.* What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, what ever sin is broached, and runs out of any mans heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul *opinions, heresies*, that ever were vented by any man; thy heart is a stinking sinkhole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.

Mans misery by his fall.

James 3. 6.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elishah* if hee

Hazael & Elsha.

Mans misery by his fall.

were a *Dog*; but they are in thee like a neſt of Snakes in an old hedge. Althogh they break not out into thy life they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, becauſe thou haply wanteſt the temptation or occaſion to broach and tap thine heart, or becauſe of Gods reſtraining grace by *Feare*, and *Shame*, *Education*, *good Company*, thou art reſtrained and bridled up: and therefore when one came to comfort that famous picture, patern and monument of Gods juſtice by 7. yeares horror, and grievvous diſtreſſe of conſcience: when one told him he never had committed ſuch ſinnes as *Manaſſes*, and therfore he was not the greateſt ſinner ſince the creation, as he conceived; hee replied, that hee ſhould have been worſe than ever *Manaſſes* was, if he had lived in his time, and been on his throne.

Francis Spira.

Mr Bradford.

Mr. *Bradford* would never look upon any ones lewd life with one eye, but he would preſently return within his own breaſt with the other eye, and ſay,

ſay, *In thus my vile breaſt remains that ſin, which without Gods ſpeciall grace I ſhould have committed as well as he.* O me thinks this might pul down mens proud conceits of themſelves, eſpecially ſuch as bear up & comfort themſelves in their ſmooth, honeſt, civill life; ſuch as through education have been waſhed from all foul ſins, they were never tainted with whoredome, ſwearing, drunkenneſſe, or prophaneneſſe; and here they think themſelves ſo ſafe, that God cannot find in his heart to have a thought of damning them.

Mans miſery by his fall.

O conſider of this point, which may make thee pull thine hair from thine head, and turn thy cloathes to ſackcloth, and run up and down with amazement and paleneſſe in thy face, and horror in thy conſcience, & tears in thine eyes. What though thy life be ſmooth, what though thy outſide, thy ſepulchre be painted? O thou art full of rottenneſs of ſin within. Guilty not before men, as the ſins of thy life make thee, but before God, of all the

Mans misery by his fall.

the ſins that ſwarm and roare in the whole world at this day, for God looks to the heart; guilty thou art therefore of heart-whoredom, heart-ſodomy, heart-blaſphemy, heart-drũkenneſs, heart-buggery, heart-oppreſſion, heart-idolatry: and theſe are the ſins that terribly provoke the wrath of Almighty God againſt thee, *Iſai.* 57.17. *For the iniquity of his covetouſnes* (ſaith our tranſlation) *I ſmote him*; but the *Hebrew* renders it better, *for the iniquity of his concupiſcence* (which is the ſin of his heart & nature) *I ſmote him*. As a King is angry & muſters up his army againſt rebels, not only wch brings his Souldiers out to fight, but who keeps ſouldiers in their trenches ready for to fight. Theſe ſins of thine heart are all ready armed to fight againſt *God* at the *watchword* or *alarm* of any temptation. Nay, I dare affirm & will prove it, that theſe ſins provoke God to anger, and are as bad, if not worſe, than the ſins of thy life: For,

Sins of the heart worſe then the ſins of the life.

1. The ſin of thine heart or nature, its the cauſe, the womb that contains, breeds,

breeds, brings forth, ſuckles all the litter, all the troop of ſins that are in the life, and therefore giving life and being to all other, it's the greateſt ſin.

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2. Sin is more abundantly in the *heart* than in the life. An actuall ſin is but a little breach made by the ſea of ſin in thine heart, where all ſin, all poiſon is met and mingled together. Every actual ſin is but as a ſhred broken off from the great bottom of ſin in the heart; and hence Chriſt ſaith, *Out of the abundance of the heart the mouth ſpeaketh; and out of the evill treaſure of the heart wee bring forth evill things.* A mans ſpending money (I mean *ſin* in the life) is nothing to his treaſure of ſin in the heart.

2.

3. Sin is continually in the heart. Actuall ſins of the life flie out like ſparks, and vaniſh, but this brand is alwayes glowing within: the toad ſpits poyſon ſometimes, but it retains and keeps a poyſonfull nature alwayes. Hence the Apoſtle calls it, *Sinne that dwells in me*, that is, which alwayes lies and remains in me. So that in regard of

3. Sins in the heart break out like ſparks in the actions.

Rom. 7.

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of the ſins of thy heart, thou doeſt rend in peeces and break, 1. all the lawes of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in peeces, to think I am alwayes grieving God, at all times whatſoever I doe.

4. Sin of the life is as in the porch, but ſin in the heart is as in the houſe.

4. Actuall ſins are only in the life and outward porch; ſins of the heart are within the inward houſe. One Enemy within the Citie is worſe than many without; a traytor on the throne is worſe than a traytor in the open field. The heart is *Chriſts throne*. A ſwine in the beſt roome is worſe then in the outward houſe. More I might ſay, but thus you ſee, ſins of the *life* are not ſo bad, nor provoke Gods wrath ſo fiercely againſt thee, as the ſins of thine *heart*. Mourn therefore not ſo much that thou haſt not been ſo bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of the ſins *there*, thou art as bad as any; mourn not ſo much meerly that thou haſt

Sins of the heart provoke God more than the ſins of the life.

haſt ſinned, as that thou haſt a nature ſo ſinfull, that it is thy nature to bee proud, and thy nature to be vain and deceitful, and loath not only thy ſins, but thy ſelf for ſin, being brim full of unrighteouſneſſe. But here is not all, conſider fourthly,

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IV. *That what ever a naturall man doth, is ſin*; as the inſide is full, ſo the outſide is nothing elſe but ſin, at leaſt in the ſight of an holy God, though not in the ſight of blind ſinfull men. Indeed he may do many things, which for the matter of them are good, as he may *give almes, pray, faſt, come to Church*, but as they come from him they are ſin; as a man may ſpeak good words, but wee cannot endure to hear him ſpeak, becauſe of his ſtinking breath which defiles them: ſome actions indeed from their general nature are *indifferẽt*, for all *indifferences* lie in *generals*; but every deliberate action conſidered in *Individuo*, with all its circumſtances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved eaſily;

IV. Every action is ſinfull, as cõming from a Naturall man.

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Actions of wicked men are only evill. 1. Thought 2. Words. Rom. 3. 13.

ly; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

1. All their *thoughts* are only evill, and that continually, *Gen.* 6. 5.

2. All their *words* are sins, *Psa.* 50. 16. *their mouths are open sepulchres*, wch smell filthy when they be opened.

3. Civill actions.

3. All their *civil actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

4. Religious actions.

4. All their *religious actions* are sins, as coming to Church, praying, *Prov.* 15. 8, 9. 28, 9. Fasting and mourning, roar and cry out of thy self til dooms day, they are sins, *Isai.* 58.

5. Zealous actions.

5. All their most *zealous actions* are sins, as *Iehu* who kild al *Baals* Priests; becaus his action was outwardly and materially good, therefore God rewarded him with temporall favours; but becaus he had a Hawks eye to get and settle a Kingdome to himselfe by this means, and so was *Theologically* evill, therefore God threatens to be revenged upon him, *Hosea* 1. 4.

6. Their

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6. Wisdom

6. Their *wisdome* is sin. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sin, *Rom.* 8. *The wisdom of the flesh is enmity against God.*

Thus all they have or doe, are sins; For how can he doe any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that she doth. Every wicked man wants an inward principle of love to God & Christ, and therefore though he seekes to honour God never so much, all that he doth, being done out of love to himselfe, God abhorres all that he performs: all the good things a wicked man doth, are for himselfe, either for self-credit, or selfe-ease, or self-content, or self-safety: he sleeps, prayes,

Wicked men want a principle of love to God and Christ.

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prayes, heares, ſpeaks, profeſſeth for himſelf alone; hence acting alwayes for himſelf, he cõmitteth the higheſt degree of idolatry, he plucks God out of his throne, and makes himſelfe a *God*, becauſe he makes himſelf his laſt end in every action: for a man puts himſelf in the room of God as well by making himſelfe his *finis ultimus*, as if he ſhould make himſelf *primum principium*. Sin is a forſaking or departing from God. Now every natural man remaining alwayes in a ſtate of ſeparation from God, becauſe hee alwayes wants the bond of union, which is faith, is alwayes ſinning,

Jer. 20. 13.

Deut. 28.

Gods curſe lies upon him, therefore he brings out nothing but briers and thornes.

Object.

Obj. But thou wilt ſay, if our praying and hearing be ſin, why ſhould we doe theſe duties? We muſt not ſin.

Anſw. Why good duties muſt be performed though we ſin in doing them.

Anſ. 1. Good duties are good in themſelves, although comming from thy vile heart, they are ſinnes.

2. It is leſſe ſin to doe them, than to omit them; therefore if thou wilt

goe

goe to hell, goe in the faireſt path thou canſt in thither.

Mans miry by his fall.

3. Venture and try, it may be God may hear, not for thy praiers ſake, but for his names ſake. The *unjuſt Judge* holp the *poore widow*, not becauſe he loved her or her ſuit, but becauſe of her *importunity*; and ſo be ſure thou ſhalt have nothing if thou doeſt not ſeek: what though thou beeſt a *Dog*, yet thou art alive, and art for the preſent under the table. Catch not at Chriſt, ſnatch not at his bread, but wait till God give thee him; it may be thou mayſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life time like a filthy toad ſpet thy venome in the face of God, that he hath never been quiet of thee: oh look upon that black bill that will one day be put in againſt thee at the great day of account, where thou muſt anſwer with flames of fire about thine ears, not only for thy drunkennes, thy bloudy oathes and whoring, but for all the actions of thy ſhort

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life, and just so many actions, so many sins.

Some men think God beholding to them for any good action.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall be brought before the fire of Gods wrath, then thy vilenes shal appeare before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sinne*.

Mans misery in regard of consequents.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are,

§ 1. *Present.*
§ 1. *Future.*

Mans present miseries.

First, mans present miseries, that already lie on him for sin, are these seven, that is,

I. First, GOD *is his dreadfull enemy*, *Psal.* 5.5.

Quest.

Quest. How may one know another to be his enemy?

Mans misery by his fall.

Ans. 1. By their looks. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and will not look upon him, *Isai.* 59. 2.

2. God threatens, nay curseth every natural man, *Gal.* 3. 10.

3. God gives them heavie bloudy lashes on their souls and bodies.

Never tell me therefore that God blesseth thee in thine outward estate; no greater signe of Gods wrath, than for the Lord to give thee thy swing, as a Father never looks after a desperate Son, but lets him run where hee pleases. And if God be thine enemy, then every creature is so too, both in heaven and earth.

An outward estate no certaine signe of Gods blessing.

Secondly, *God hath forsaken them, and they have lost God, Eph.* 2. 12. It is said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without *God*, without *bread*, and therefore the dung

II.

Isai. 55. 6.

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of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Cains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28.15. The Philistians make warre against me, *and God is departed from me*; the losse of the sweetnesse of whose presence for a little while onely, made the Lord Jesus himself cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard

hard heart lieth upon thee, that thou canst not mourn for this losse.

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Thirdly, they are condemned men, condemned in the court of Gods justice, by the law which cryes *treason, treason* against the most high *God*, and condemned in the Court of Mercy by the *Gospel*, which cries *murder, murder* against the Son of God, *Joh.* 3.18. so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witnesse: this world is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed and get a pardon before the day of execution come.

God is a wicked mans Judge, conscience his accuser, the world his Jayle, lust his fetters, the word his doom, death his hangman, fire his torment.

Fourthly, being condemned, take him Jaylor, *he is a bondslave to Satan, Eph.* 2.3. for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the devils drudgery, & carries

IV. Act. 28. 21

Mans misery by his fall.

ries the devils pack; & howsoever he saith he defieth the Devil, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power,

1. First, to present and allure mans heart by a sinfull temptation.

2. Secondly, to follow him with it, if at first he be something shie of it.

3. Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appeare in many instances.

4. Fourthly, besides, he knowes mens humours, as poor wandring beggerly Gentlemen do their friends in necessity (yet in seeming courtesie) he visits and applies himselfe unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is,

Mans fearfull slavery under Satan.
1. A secret enemy.
2. A deceitful enemy.

1. A *secret enemy* to thee.

2. A *deceitful enemy* to thee, that will make a man beleeve (as he did *Eve*, evē in her integrity) that he is in a fair way,

way, when his condition is miserable.

Mans misery by his fall.

3. He is a *cruel enemy* or Lord over them that be his slaves, 2 *Cor.* 4.3. he gags them so that they cannot speak, (as that man that had a *dumb Devil*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever doe them good; hee robs them of all they get in Gods ordinances, within three hours after *the market*, the Sermon is ended.

3. A cruel enemy.

4. He is a *strong enemy*, *Luke* 11.21. So that if all the Devils in hell are able to keep men from coming out of their sins, he will: so strong an enemy, that he keeps men from so much as sighing or groaning under their burdens and bondage, *Luke* 11, 21. *When the strong man keeps the palace, his goods are in peace.*

4. A strong enemy.

Fifthly, *He is cast into utter darkenesse*: as cruell Jaylors put their prisoners into the worst dungeons; so Satan doth naturall men, 2 *Cor.* 4.3.4. they see no God, no Christ, they see not the happinesse of the Saints in light, they see not those dreadful torments

5. An enemy of darknesse. 1 Pet. 2. 9.

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that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-paths which thouſands wander from God in, they have no lamp to their feet to ſhew them where they erre. Thou that art in thy natural eſtate, art born blind, and the devil hath blinded thine eyes more *by* ſin, and God in juſtice hath blinded them worſe *for* ſin, ſo that thou art in a corner of hell, becauſe thou art in utter darkneſſe, where thou haſt not a glimpſe of any ſaving truth.

6. A perpetuall enemy.

Sixthly, *they are bound hand and foot in this eſtate, & cannot come out*, *Rom.* 5. 6. 1 *Cor.* 2. 14. for all kind of ſins like chains, have bound every part and faculty of man, ſo that hee is ſure for ſtirring; and thoſe are very ſtrong in him, they being as deare as his members, nay as his life, *Col.* 3. 7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *world* enticeth him, and locketh him up; and *Fleſh* ſaith, Oh, it is too ſtrict a courſe, farewell then merry dayes, and

and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to doe it. Thou mayeſt hang down thy head like a Bulruſh for ſin, but thou canſt not repent of ſin; thou mayſt preſume, but thou canſt not beleeve; thou mayeſt come halfway, and forſake ſome ſins, but not all ſins; thou mayeſt come & knock at heaven gate, as the *fooliſh virgins* did, but not enter in and paſſe through the gate; thou mayeſt ſee the land of *Canaan*, & take much pain to goe into *Canan*, and mayeſt taſt of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou lieſt bound hand and foot in this woful eſtate, and here thou muſt lie and rot like a dead carkaſſe in his grave, untill the Lord come and rowle away the ſtone, and bid thee come out and live.

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Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper-wall of thy body between thy ſoule

7. Wicked men are neere hell.

Mans misery by his fall.

ſoule and eternall flames. How ſoon may God ſtop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how ſoon the ladder may bee turned, thou hangeſt but by one rotten twined thread of thy life over the flames of hell every houre.

Thus much of mans *preſent* miſeries.

Mans future miſeries.

Now followeth his *future* miſeries, which are to come upon him hereafter.

I. Wicked men dy deſperately.

They muſt die either by a ſudden, ſullen, or deſperate death, *Pſa.* 89.48. which though it is to a child of God a ſweet ſleep, yet to the wicked it is a fearfull curſe proceeding from Gods wrath, whence like a Lion, he teares body and ſoule aſunder; death commeth hiſſing upon him like a fiery Dragon with the ſting of vengeance in the mouth of it; it puts a period to all their worldly cõtentments, which *then* they muſt forſake, and carry nothing

thing away with them, but a rotten winding-ſheet. It is the beginning of all their woe, it is the Captain that firſt ſtrikes the ſtroke, and then armies of endleſſe woes follow after, *Rev.6.2.* Oh thou hadſt better bee a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall *now* as men from a ſteep hill, not knowing where they ſhall fall; *now* repentance is too late, eſpecially if thou haſt lived under means before, it is either a cold repentance, when the body is weak, and the heart ſick, or an hypocriticall repentance, onely for fear of hell, and therefore thou ſayeſt, *Lord Jeſus receive my ſoule.* Nay commonly then mens hearts are moſt hard, and therefore men die like lambs, and cry not out; Then it's hard plucking thy ſoul from the Devils hands, to whom thou haſt given it all thy life by ſin; and if thou doſt get it back, doſt thou think that God will take the Devils leavings? Now thy day is paſt, & darkneſſe begins to overſpread thy ſoule, now

Mans miſery by his fall.

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Most men die quietly that live wickedly.

now flocks of Devils come into thy chamber, waiting for thy soul, to flie upon it as a mastive Dogge when the doore is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey, like *Pirats* who let a ship passe by that is empty of goods, they *shoot* commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, took the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that lookes death stedfastly in the face one houre together, but death will lay a bitter stroak on these one day.

II. After death they appeare before the Lord to judgement, *Heb.* 9. 27. their bodies indeed rot in their graves, but their souls return before the Lord to judgement. *Eccles.* 12. 7. The generall judgement is at the end of the world, when both body and soule

II. After death the soul is immediatly condemned before God.

ſoule appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the ſoule is condemned onely before the Lord.

Mans miſery by his fall.

You may perceive what this particular judgment is, thus, by theſe four concluſions.

Particular judgement

1. That every man ſhould dye the firſt day hee was born, is cleare; for *the wages of ſinne is death*; in juſtice therefore it ſhould be paid of a ſinfull creature as ſoon as he is born.

1. Men ſhould die the firſt day of life.

2. That it ſhould be thus with wicked men, but that Chriſt begs their lives for a ſeaſon, 1 *Tim.* 4. *Hee is the Saviour of all men*, (that is) not a Saviour of eternall preſervation out of hell, but a Saviour of temporall reſervation from dropping into hell.

2. Chriſt the Saviour of all men in this life.

3. That this ſpace of time thus begged by Chriſt, is that ſeaſon wherein only a man can make his peace with a diſpleaſed God, 2 *Cor.* 6. 2.

3. This life a time for men to make peace with God.

4. That if men doe not thus within

4. When death comes, 'tis too late to make peace with God.

Mans misery by his fall.

in this cut of time, when death hath dispatched them, judgement only remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himselfe* (saith the Apostle, 1 *Cor.* 11.31.) *shall not be judged of the Lord.* Now wicked men wil not judge and condemne themselves *in this life*, therefore at *the end of it*, God will judge them. All natural men are lost in this life, but they may be found and recovered again, but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Mans losse after death is irrecoverable, for by death all meanes are cut off.

Again, the punishment is so heavie, that they can only bear wrath, so that all their thoughts and affections are ta-

taken up with the burden. And therefore *Dives* cries out, *I am tormented.* O that the cõſideration of this point might awaken every ſecure ſinner! What will become of thine immortall ſoule when thou art dead? Thou ſayeſt, *I know not, I hope well.* I tell thee therefore that which may ſend thee mourning to thy houſe, and quaking to thy grave, if thou dieſt in this eſtate, thou ſhalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewel God for ever when thou art dead.

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After death all the thoughts of the wicked are taken up with the burdẽ of Gods wrath.

Now the Lord open your eyes to ſee the terrors of this particular judgement; which if you could ſee, (unleſs you were mad) it would make you ſpend whole nights and dayes in ſeeking to ſet all even with God.

The terror of mans particular judgement

I will ſhew you briefly the manner and nature of it in theſe particulars:

1. Thy ſoule ſhall be dragged out thy body, as out of a ſtinking priſon; by the Devill the Jaylor, into ſome place within the bowels of the third Heavens,

1. The ſoul dragged from the body.

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Heavens, and there thou ſhalt ſtand ſtript of all friends, all comfort, all creatures, before the preſence of *God*, *Luke* 9.27. as at the Aſſizes, firſt, the Jaylor brings the priſoners out.

2. The ſoule receives a new light.

2. Then thy ſoul ſhall have a new light put into it, whereby it ſhall ſee the glorious preſence of God, as priſoners brought with guilty eyes, look with terror upon the Judge: Now thou ſeeſt no God abroad in the world, but then thou ſhalt ſee the Almighty *Jehovah*; which ſight ſhall ſtrike thee with that helliſh terror and dreadfull horror, that thou ſhalt call to the mountains to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb, Rev. 6. ult.*

3. All ſin ſhall come to thy mind.

3. Then all the ſins that ever thou haſt or ſhalt commit, ſhal come freſh to thy mind, as when the priſoner is come before the face of the Judge, then his accuſers bring in their evidence; thy ſleepy conſcience then wil be in ſtead of a thouſand witneſſes, and every ſinne then with all the circumſtances of it, ſhal be ſet in order, armed

armed with Gods wrath round about thee, *Pſal.* 50.21. As letters writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; ſo thou canſt not read that bloudy Bill of indictment thy conſcience hath againſt thee *now*; but when thou ſhalt ſtand neere unto God, a conſuming fire, then what an heavie reckoning will appear? It may be thou haſt left many ſins now, and goeſt ſo farre, and profiteſt ſo much, that no Chriſtian can diſcern thee; nay, thou thinkeſt thy ſelf in a ſafe eſtate: but yet there is one leak in thy Ship that will ſink thee; there is one ſecret hidden ſin in thine heart, which thou liveſt in, as all unſound people doe, that will damne thee. I tell thee, as ſoon as ever thou art dead & gone, then thou ſhalt ſee where the knot did bind thee, where thy ſin was that now hath ſpoiled thee for ever, and then thou ſhalt grow mad to think; *O that I never ſaw this ſin I loved, lived in, plotted, perfected mine own eternal ruine by, until now, when it is too late to amend.*

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4. God takes his farewell of thee.

4. Then the Lord ſhall take his everlaſting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but hee may return in mercy to thee again; but then the Lord departs with al his patience to wait for thee no more, nor ſhall Chriſt be offered thee any more, no ſpirit to ſtrive with thee any more, and ſo ſhall paſſe ſentence, though haply not vocally, yet effectually upon thy ſoul, the Lord ſaying, *Depart thou curſed.* Thou ſhalt ſee indeed the glory of God that others find, but to thy greater ſorrow ſhalt never taſt the ſame, *Luke* 13.28.

5. The ſoul ſurrendred into the hands of the devill: For wicked men as ſoon as dead, are in hell.

5. Then ſhall God ſurrender up thy forſaken ſoule into the hands of Devils, who being thy Jaylors, muſt keep thee till the great day of account; ſo that as thy friends are ſcrambling for thy goods, and worms for thy body; ſo devils ſhal ſcramble for thy ſoul. For as ſoon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no unclean thing comes there: if in hell, then

then among Devils, there ſhall bee thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorne ſoule ſhall lie mourning for the time paſt, *now* 'tis too late to recall again; groaning under the intolerable torments of the wrath of God preſent, and amazed at the eternity of miſery and ſorrow that is to come, waiting for that fearfull houre when the laſt Trumpe ſhall blow, and then body and ſoule meet to beare that wrath, that fire that ſhall never goe out. Oh therefore ſuſpect and fear the worſt of thy ſelf now, thou haſt ſeldome or never, or very little troubled thine head about this matter, whether Chriſt will ſave thee or not, thou haſt ſuch ſtrong hopes and confidences already, that he will; know, that it is poſſible thou mayſt bee deceived; and if ſo, when thou ſhalt know thy doom after death, thou canſt not get an houre more to make thy peace with God, although thou ſhouldſt weep tears of bloud. If either the muffler of Ignorance ſhall be before thine eyes, like

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After death no time to make peace with God.

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an handkercher about the face of one condemned; or if thou art pinioned with any luſt, or if thou makeſt thine own pardon, proclaimeſt (becauſe thou art ſorry a little for thy ſins, and reſolveſt never to doe the like again) peace to thy ſoule, thou art one that after death ſhalt appeare before the Lord to judgement; thou that art thus condemned now, dying ſo, ſhalt come to thy fearfull judgement after death.

There ſhall be a generall judgment of ſoule and body at the end of the world, wherein they ſhal be arraigned and condemned before the great tribunall ſeat of Ieſus Chriſt, *Jude* 14. 15. 2 *Cor.* 5. 10. The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, than ſad thoughts of this fiery day.

Object. But thou wilt ask me how it may be proved, that there will be ſuch a day.

Anſw. I anſwer, Gods juſtice calls for it, this world is the ſtage where Gods

patience

patience and *bounty* act their parts, and hence every man will profesſe & conceive, becauſe he feels it, that God is mercifull; but Gods *Juſtice* is queſtioned, men think God to be all mercy and no juſtice; all hony, and no ſting; now the wicked proſper in all their wayes, are never puniſhed, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore becauſe this *Attribute* ſuffers a totall eclipſe almoſt now, there muſt come a day wherein it muſt ſhine out before all the world in the glory of it, *Rom.* 2.5.

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Why there muſt be a day of judgement

The ſecond reaſon is from the glory of Chriſt: he was accuſed, arraigned, condemned by men, therefore he ſhall be the Iudge of men, *John* 5. 27. for this is an ordinary peece of Gods providence towards his people, the ſame evill he caſts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpoſe to make *Joſeph* Ruler over all Egypt, but firſt hee maketh him a ſlave. God had a meaning to make

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Christ judge of men, therefore first he suffers him to be judged of men.

Object. *Quest.* But when shall this judgement day be?

Answ. *Ans.* Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the elect are called, for whose sake the world stands, *Isa.* 1.9. when these pillars are taken away, then woe to the world; as when *Lot* was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time wil come as yet: for first Antichrist must bee consumed, and not only the scattered visible Iewes, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church Scripture and Reason will inforce, which when it is called, shall not bee expired as soon as 'tis born, but shall continue many a yeare.

When all the elect are called, then woe to the world. *Lot* being gone Sodom was burnt.

Object. *Quest.* But how shall this Judgement be?

Answ. *Answer.* The Apostle describes it, 1 *Thess.* 4.16.17.

1. Christ

1. Christ shall break out of the third heaven, and be seen in the aire, before any dead arise, and this shal be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

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The manner of the last judgement.

1. Christ comes.

2. Then shal the voyce of the *Arch-angel* be heard: now this *Arch-angel* is Iesus Christ himselfe, as the Scripture expounds, being in the clouds of Heaven; hee shall with an audible Heaven-shaking shout say, *Rise you dead and come to judgement*, even as hee called to *Lazarus*, *Lazarus arise*.

2. The Arch-angels voyce heard.

3. Then the trump shall blow, and even as at the giving of the Law, *Exo.* 19. it's said, *the trumpet sounded*, much more lowder shal it now sound when he comes to judge men that have broken the Law.

3. The Trump blowes.

4. Then shall the dead arise: the bodies of them that have died in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated, and changed, 1 *Cor.* 15.

4. The dead arise.

5. When thus the Iudge and Iustices are upon their Bench at Christs

4. The Iudge upon the Bench.

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right hand on their thrones, then shal the guilty prisoners bee brought forth, and come out of their graves like filthy toads against this terrible storm: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Iudge, with the same bodies, feet, hands, to receive their doom.

Sinner consider the day of judgement

Oh consider of this day thou that livest in thy sins now, and yet art safe, there is a day coming wherein thou mayst and shalt be judged.

1. Who is the Iudge.

1. Consider *who* shall be thy Iudge: why, *Mercy*, *Pitie*, *Goodnesse* it selfe, even Iesus Christ that many times held out his bowels of compassion towards thee. A child of God may say, Yonder is my *brother*, *friend*, *husband*; but thou mayst say, Yonder is mine *enemy*. Hee may say at that day, Yonder is he that shed his bloud to save me; thou mayst say, Yonder he comes whose heart I have pierced with my sins, whose bloud I have despised. They may say, O come Lord Iesus, and cover me under thy wings: But

But thou ſhalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

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2. Conſider the manner of his comming, 2 *Theſſ.* 1.7. Hee ſhall come in flaming fire, the heavens ſhall be on a flame, the elements ſhalt melt like ſcalding lead upon thee: when a houſe is on fire at midnight in a town, what a fearfull cry is there made? When all the world ſhall cry fire, fire, and run up and down for ſhelter to hide themſelves, but cannot find it, but ſay, O now the gloomy day of bloud and fire is come, here's for my pride, here's for my oathes, and the wages for my drunkenneſſe, ſecurity, and neglect of duties.

2. His cõming is in flames of fire.

3. In regard of the heavie accuſations that ſhal come againſt thee at that day. There's never a wicked man almoſt in the world, as faire a face as he carries, but he hath at ſome time or other committed ſome ſuch ſecret villany, that hee would bee ready to hang himſelf for ſhame, if others did know of it; as ſecret *whoredome, ſelfe-pollution-*

3. The accuſations againſt wicked men.

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Eccles. ult. ult.

pollution, ſpeculative *wantonneſſe*, men with *men*, women with *women*, as the Apoſtle ſpeakes, *Rom.* 1. At this day all the world ſhall ſee and heare theſe privie pranks, then the bookes ſhall be opened. Men will not take up a foul buſineſſe, nor end it in private, therefore there ſhall be a day of publick hearing; things ſhall not be ſuddenly ſhuffled up, as carnall thoughts imagine, *viz.* That at this day firſt Chriſt ſhall raiſe the dead, and then the ſeparation ſhal be made, and then the ſentence paſt, and then ſuddenly the judgement day is done: No, no, it muſt take up ſome large quantity of time, that all the world may ſee the ſecret ſins of wicked men in the world, and therefore it may be made evident from all Scripture and Reaſon, that this day of Chriſts Kingly Office in *Judging* the world, ſhall laſt happily longer than his private adminiſtration now (wherin he is leſſe glorious) in *governing the world*. Tremble thou time-ſerver, tremble thou hypocrite, tremble thou that liveſt in any ſecret ſinne

The Kingly office of Chriſt may probably laſt longer then his privat adminiſtration.

ſinne under the all-ſeeing eye of this Iudge; thine own conſcience indeed ſhall bee a ſufficient witneſſe againſt thee to diſcover all thy ſinnes at thy particular judgement, but all the world ſhall openly ſee thine hidden cloſe courſes of darkneſſe, to thine everlaſting ſhame at this day.

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4. In regard of the fearfull ſentence that then ſhall be paſſed upon thee; *Depart thou curſed creature into everlaſting fire prepared for the Devill and his Angels.* Thou ſhalt then cry out, O mercy, Lord, O a little mercy! No, wil the Lord Ieſus ſay, I did indeed once offer it you, but you refuſed, therefore *Depart.* Then thou ſhalt plead again, Lord, if I muſt depart, yet bleſſe me before I goe: No, no, Depart *thou curſed.* Oh but, Lord, if I muſt depart curſed, let me go to ſome good place: No, depart thou curſed *into hell fire.* O Lord, that's a torment I cannot beare; but if it muſt be ſo, Lord, let me come out again quickly; No, depart thou curſed into *everlaſting* fire. O Lord, if this be thy pleaſure,

4. The ſentence that ſhall paſſe againſt thee.

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ſure, that here I muſt abide, let mee have good company with mee. No, depart thou curſed into everlaſting fire *prepared for the Devill and his Angels*. This ſhall bee thy ſentence. The hearing of which may make the rocks to rent, ſo that, go on in thy ſin and proſper, deſpiſe and ſcoffe at Gods Miniſters and proſper, abhor the power and practice of religion, as a too preciſe courſe, and proſper; yet know it, there will a day come, when thou ſhalt meet with a dreadfull Iudge, a dolefull ſentence. Now is thy day of ſinning, but God will have ſhortly his day of condemning.

V. Gods wrath ſhal be powred out on body & ſoul.

5. When the judgement day is done, then the fearfull wrath of God ſhal bee powred out and piled upon their bodies & ſoules, and the breath of the Lord like a ſtream of brimſtone ſhal kindle it, & here thou ſhalt lie burning, & none ſhal ever quench it. This is the execution of a ſinner after judgement, *Rev.* 21.8.

Wherein conſiſts the wrath of God.

Now this wrath of God conſiſts in theſe things.

1. Thy

1. Thy ſoul ſhall be baniſhed from the face and bleſſed ſweet preſence of God and Chriſt, and thou ſhalt never ſee the face of God more. It is ſaid, *Acts* 20. that *they wept ſore, becauſe they ſhould ſee Pauls face no more.* Oh, thou ſhalt never ſee the face of *God, Chriſt, Saints,* and *Angels* more. O heavie doom to famiſh and pine away for ever without one bit of bread to comfort thee, one ſmile of *God* to refreſh thee! Men that have their ſores running upon them, muſt be ſhut up frō the preſence of men ſound & whole. Oh, thy ſins like plague-ſores, run on thee, therefore thou muſt be ſhut out like a Dog from the preſence of God and all his people, 2 *Theſſ.* 1. 9.

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1. Abſence from God.

2. God a conſuming fire.

2. God ſhall ſet himſelf like a conſuming infinite fire againſt thee, and tread thee under his feet, who haſt by ſin trod him & his glory under foot all thy life. A man may deviſe exquiſite torments for another, and great power may make a little ſtick to lay on heavie ſtrokes: but great power ſtirred up to ſtrike from great fury and

Mans misery by his fall.

and wrath, makes the ſtroke deadly: I tell thee, all the wiſdome of God ſhall then be ſet againſt thee to deviſe torments for thee, *Mich.* 2. 3. there was never ſuch wrath felt or conceived, as the Lord hath deviſed againſt thee that liveſt and dieſt in thy naturall eſtate: hence it is called, *wrath to come*, 1 *Theſſ.* 1. *ult.* The torment which wiſdome ſhall deviſe, the Almighty power of God ſhall inflict upon thee, ſo as there was never ſuch power ſeen in making the world, as in holding a poor creature under this wrath, that holds up the ſoule in being with one hand, and beats it with the other, ever burning like fire againſt a creature, & yet that creature never burnt up, *Rom.* 9, 22. Think not this cruelty, it's juſtice; what cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet veſſel of it, put it to no good uſe for our ſelves, we caſt it into the fire: God heweth thee by *Sermons*, *ſickneſſe*, *loſſes*, and *croſſes*, *ſudden*

ſudden death, mercies, and *miſeries*, yet nothing makes thee better; what ſhould God doe with thee, but caſt thee hence? Oh, conſider of this wrath before you feel it. I had rather have all the world burning about my eares, than to have one blaſting frown from the bleſſed face of an infinite and dreadful God. Thou canſt not indure the torment of a little Kitchin-fire on the tip of thy finger, not one halfe houre together: how wilt thou beare the fury of this infinite endleſs conſuming fire in body and ſoule throughout all eternity?

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Men were better have the world burn about their ears, then to have one frown frō Gods face.

3. The never-dying worm of a guilty conſcience ſhal torment thee, as if thou hadſt ſwallowed down a living poyſonful Snake, which ſhal lie gnawing and biting thine heart for ſin paſt, day & night. And this worm ſhal torment by ſhewing the cauſe of thy miſery, that is, that thou didſt never care for him that would have ſaved thee. By ſhewing thee alſo thy ſins againſt the Law, by ſhewing thee thy ſloath, whereby thy happineſſe is loſt.

3. A guilty conſcience a never-dying worm.

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loſt. Then ſhal thy conſcience gnaw to think, ſo many nights I went to bed without prayer, and ſo many dayes and houres I ſpent in feaſting and fooliſh ſporting. O if I had ſpent half that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I been. By ſhewing thee alſo the means that thou once hadſt to avoid this miſery; ſuch a Miniſter I heard once, that told me of my particular ſins, as if he had been told of me: ſuch a friend perſwaded me once to turn over a new leafe: I remember ſo many knocks God gave at this Iron heart of mine, ſo many mercies the Lord ſent; but oh no means could prevail with me. Laſtly, by ſhewing thee how eaſily thou mightſt have avoided all theſe miſeries. Oh, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, & fell to *looſe company*, and ſo loſt all. The Lord Ieſus came unto my door and knocked, and if I had done that for Chriſt which I did for the Devill many a time,

time, to open at his knockes, I had been ſaved. A thouſand ſuch bites will this worm give at thine heart, which ſhal make thee cry out, O time, time! O Sermons, Sermons! O my hopes and my helps are now loſt, that once I had to ſave my loſt ſoule!

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4. Thou ſhalt take up thy lodging for ever with Devils, and they ſhall be thy companions: Him thou haſt ſerved here, with him muſt thou dwel there. It ſcares men out of their wits almoſt to ſee the Devil, as they think, when they be alone; but what horror ſhall fill thy ſoule when thou ſhalt be baniſhed from Angels ſociety, and come into the fellowſhip of Devils for ever?

4 To lodge with the Devils in hell for ever.

5. Thou ſhalt be filled with finall deſpaire. If a man be grievouſly ſick, it comforts him to think it will not laſt long. But if the Phyſitian tell him hee muſt live all his life time in this extremity, he thinks the pooreſt begger in a better eſtate than himſelfe. Oh to think when thou haſt been millions of years in thy ſor-

5 Finall deſpair in an irrecoverable condition.

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rowes, then thou art no neerer thy end of bearing thy misery, then at the first coming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

6. Blaſphemming and curſing for ever.

6. Thou ſhalt vomit out blaſphemous oathes and curſes in the face of God the Father for ever, and curſe God that never elected thee, & curſe the Lord Ieſus that never ſhed one drop of bloud to redeem thee, and curſe God the holy Ghoſt that paſſed by thee, and never called thee, *Rev.* 16. 9. And here thou ſhalt lie and weep and gnaſh thy teeth in ſpite againſt God and thy ſelfe, and roare and ſtamp, and grow mad, that there thou muſt lie under the curſe of God for ever. Thus (I ſay) thou ſhalt lie blaſpheming, with Gods wrath like a pile of fire on thy ſoul burning, and flouds, nay ſeas, nay more, ſeas of tears (for thou ſhalt for ever lie weeping) ſhall never quench it. And here which way ſoever thou lookeſt, thou ſhalt

ſhalt ſee matter of everlaſting griefe. Look up to heaven, and there thou ſhalt ſee (oh) that God is for ever gone. Look about thee, thou ſhalt ſee Devils quaking, curſing God; and thouſands, nay millions of ſinfull damned creatures crying and roaring out with dolefull ſhriekings: Oh the day that ever I was born! Look within thee, there is a guilty conſcience gnawing. Looke to time paſt, oh thoſe golden dayes of grace, and ſweet ſeaſons of mercy, are quite loſt and gone! Look to time to come, there thou ſhalt behold evils, troops and ſwarmes of ſorrowes, and woes, and raging waves, and billowes of wrath comming roaring upon thee. Look to time preſent, Oh not one houre or moment of eaſe or refreſhing, but all curſes meet together, and feeding upon one poore loſt immortal ſoule, that never can bee recovered again! No God, no Chriſt, no Spirit to comfort thee, no Miniſter to preach unto thee, no friend to wipe away thy continuall teares, no

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Miſery incompaſſeth thoſe in Hell.

Mans miſery by his fall.

Sun to ſhine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the miſery of every natural man. Now doe not thou ſhift it from thy ſelfe, and ſay, *God is mercifull.* True, but it is *to very few*, as ſhall bee proved. 'Tis a thouſand to one if ever thou bee one of that ſmall number whom God hath picked out to eſcape this wrath to come. If thou do not get the Lord Ieſus to beare this wrath, farewell God, Chriſt, and Gods mercy for ever. If Chriſt had ſhed ſeas of bloud, ſet thine heart at reſt, there is not one drop of it for thee, untill thou comeſt to ſee, and feele, and groan under this miſerable eſtate. I tell thee, Chriſt is ſo farre from ſaving thee, that he is thine enemy. If Chriſt were here and ſhould ſay, Here is my bloud for thee, if thou wilt but lie down and mourn under the burden of thy miſery, and yet for all his ſpeeches, thy dry eyes weep not, thy ſtout heart yeelds not, thy hard heart mournes not, as to ſay;

Oh!

Oh! I am a ſinful, loſt, condemned, curſed, dead creature: what ſhall I doe? Doſt not think but hee would turn away his face from thee, and ſay, Oh! thou ſtony, heard-hearted creature, wouldſt thou have me ſave thee from thy miſery, and yet thou wilt not groan, ſigh, and mourn for deliverance to me, out of thy miſery? If thou likeſt thine eſtate ſo well, and prizeſt me ſo little, periſh in thy miſery for ever.

Mans miſery by his fall.

Oh! labour to bee humbled day and night under this thy wofull eſtate. Thou art guilty of *Adams* grievous ſin; will this break thine heart? *No.* Thou art dead in ſin, and top-full of all ſin, will this break thine heart? *No.* Whatſoever thou doeſt, haſt done, ſhalt doe, remaining in this eſtate, is ſinne, will this breake thine heart? *No.* God is thine enemy, and thou haſt loſt him, will this breake thine heart? *No.* Thou art condemned to die eternally; Satan is thy Iaylor, thou art bound hand and foot in the bolts of thy ſins, and caſt into

The ſcope of knowing our miſeries, is to be humbled.

Mans misery by his fall.

utter darkneſſe, and ready every moment to drop into Hell, will this break thine heart? *No.* Thou muſt die, and after that appeare before the Lord to judgement; and then beare Gods everlaſting inſupportable wrath, which rends the rockes, and burns downe to the bottome of hell; will this break thine hard heart man? *No.* Then farewell Chriſt for ever, never look to ſee a Chriſt, untill thou doeſt come to feele thy miſery out of Chriſt. Labour therefore for this, and the Lord will reveale the Brazen Serpent, when thou art in thine own ſenſe and feeling ſtung to death with thy fiery Serpents.

So I come to open the fourth principall point.

CHAP.

Chap. IV.

That the Lord Jesus Christ is the onely means of redemption and deliverance out of this estate.

Christ our onely Redeemer.

In whom we have redemption through his bloud, Eph. 1.7. which plainly demonstrates, that

The 4th Principle. Christ the onely Redeemer by price.

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.

Doct. Christ our Redeemer.

And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them; but when all mankind is under spiritual misery, he sends the Lord Iesus, God and Man, to redeem him, *Acts* 4.12.

Quest. How doth Christ redeem men out of this misery?

Object.

Ans. By *paying a price for them*, 1 *Cor.*6.*ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction

Answ. 1. By price.

Christ our onely Redeemer.

faction or price made and paid for mans sin.

Hence Christ satisfieth Gods Iustice.

How men are redeemed.

1 By standing in their room.

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debter, *Heb.* 7. 22. As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

2. By taking away the guilt of their sin

Secondly, by taking from them, in whose room hee stood, the eternall guilt of all their sins, and by assuming the guilt of all those sins unto himself, 2 *Cor.* 5.22. Hence *Luther* said, Christ was the greatest sinner, by imputation.

3. By bearing the curse for sin.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his own Son, he will not spare him, but his wrath and curse must he bear, *Gal.* 3. 13. Christ drinks up the cup of all the elect at one draught, which they should

ſhould have been ſipping and drinking, and tormented with millions of yeares.

Christ our onely Redeemer.

Fourthly, by bringing into the preſence of God perfect righteouſneſſe, *Rom.* 5. 11. for this alſo Gods juſtice required *perfection*, conformity to the Law, as well as (*perfect ſatisfaction*) ſuffering for the wrong offered to the Law-giver. Iuſtice thus requiring theſe foure things, Chriſt ſatisfies Juſtice by performing them, and ſo payes the price.

4 By making us perfect.

Dan. 9. 24

II. Chriſt is a *Redeemer* by ſtrong hand. The firſt Redemption by price is finiſhed in Chriſts perſon, at his reſurrection: the ſecond is begun by the Spirit in mans vocation, and ended at the day of judgement; as mony is firſt paid for a Captive in *Turkie*, and then becauſe he cannot come to his own Prince himſelf, he is fetcht away by ſtrong hand.

II. Chriſt a Redeemer by price.

Here is encouragement to the vileſt ſinner, and comfort to the ſelfe-ſuccourleſſe and loſt ſinner, who have ſpent all their mony, their *time* and

Uſe 1. Of encouragement,

Christ our onely Redeemer.

and *endeavours* upon those duties and strivings that have been but poore Physitians to them. Oh look up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold the Deliverer is come out of *Sion*, having satisfied justice, and paid a price to ransome poore Captives, *Luke* 4.18. with the keyes of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; who knowes but thou poore prisoner of hell, thou poore captive of the Devill, thou poore shackled sinner, mayst be one whom he is come for? Oh look up to him, sigh to heaven for deliverance from him, and be glad and rejoyce at his coming.

Christ came down from heaven to relieve poor Captives bound in fetters of sin.

Use 2. Of terror.

This strikes terror to them, that though there is a meanes of deliverance, yet they lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in

in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that ſit in the ſtocks, when they are at prayers, that come out of the Church when the tedious Sermon runs ſomewhat beyond the houre, like priſoners out of a Jaile, that deſpiſe the Lord Jeſus, when hee offers to open the doores, and ſo let them out of that miſerable eſtate. Oh poore creatures! is there a means of deliverance, and doſt thou neglect, nay, deſpiſe it? Know it, that this wil cut thine heart one day, when thou art hanging in thy gibbets in hell, to ſee others ſtanding at Gods right hand, redeemed by Chriſt; thou mightſt have had ſhare in their honour: for there was a Deliverer come to ſave thee, but thou wouldſt have none of him. Oh thou wilt lie yelling in thoſe everlaſting burnings, and teare thy haire, and curſe thy ſelfe: ſom hence might I have been delivered, but I would not. Hath Chriſt delivered thee from hell, and hath he not delivered thee from thine Ale-houſe? Hath

Chriſt our onely Redeemer.

The neglect of our deliverãce by Chriſt, will prove a cut at the laſt day.

Christ our onely Redeemer.

Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy looſe company yet? Hath Christ delivered thee from burning, when thy faggots, thy ſinnes, grow in thee? Is Christs bloud thine, that mak'ſt no more account of it, nor feeleſt no more vertue from it, than in the bloud of a chicken? Art thou redeemed, doeſt thou hope by Christ to be ſaved, that didſt never ſee, nor feel, nor ſigh under thy bondage? Oh! the devils will keep holiday (as it were) in hell, in reſpect of thee, who ſhalt mourn under Gods wrath, and lament. Oh there was a means to deliver us out of it, but thou ſhalt mourn for ever for thy miſery. And this will be a Bodkin at thine heart one day, to thinke there was a Deliverer, but I wretch would none of him.

Uſe 3. Of reproof

Here likewiſe is matter of reproof to ſuch as ſeeke to come out of this miſery from and by themſelves. If they be *ignorant*, they hope to be ſaved by their good meaning and prayers.

ers. If *civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they bee *troubled* about their *eſtates*, then they lick themſelves whole by their mourning, repenting, and reforming. Oh poore ſtubble! canſt thou ſtand before this cõſuming fire without ſin? Canſt thou make thy ſelfe a Chriſt for thy ſelf? canſt thou bear & come from under an infinite wrath? canſt thou bring in perfect righteouſneſſe into the preſence of God? This Chriſt muſt do, elſe he could not ſatisfie and redeem. And if thou canſt not doe thus, and haſt no Chriſt, *deſire* and *pray*, that heaven and earth ſhake till thou haſt worn thy tongue to the ſtumps, *endeavour* as much as thou canſt, and others commend thee for a diligent Chriſtian; *mourn* in ſome wilderneſſe till dooms day, dig thy grave there with thy nails, weep buckets full of hourly tears, till thou canſt weep no more, *faſt* and *pray* till thy skin and bones cleave together; *promiſe* and *purpoſe* with full reſolution,

Chriſt our onely Redeemer.

Christ our onely Redeemer.

on, to be better; nay, *reform* thy head, heart, life, and tongue, and some, nay all sins; live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fire-back in hell so many millions of years, as there be piles of grasse on the earth, or sands upon the Sea shore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of Gods wrath against thy sin, shall be, can bee quenched by all these *duties*, nor by any of these *sorrowes*, or *teares*; for, these are not the bloud of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the bloud of Christ. Nay, God as a creator having made a Law, will not forgive one sinne without the bloud of Christ; nay, Christs bloud will not doe it neither, if thou dost joyn never so little that thou hast or doest, unto Jesus Christ, and makest thy selfe or

Gal. 5. 2.

any

any of thy duties copartners with Chriſt in that great work of ſaving thee. Cry out therefore as that bleſſed Martyr did, *None but Chriſt, none but Chriſt.*

Christ our onely Redeemer.

Take heed of neglecting or rejecting ſo great ſalvation by *Jeſus Chriſt.* Take heed of ſpilling this potion, that onely can cure thee.

Uſe 4. Be watchfull.

But thou wilt ſay, This means of Redemption is onely appointed for ſome, it is not intended for all, therefore not for me, therefore how can I reject Chriſt?

Object.

It is true, Chriſt ſpent not his breath to pray for all; *John 17. 9.* much leſſe his bloud for all; therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, How doth this follow? How doſt thou know this?

Anſw.

But ſecondly, I ſay; though Chriſt be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The offer of Chriſt *univerſall*, and why.

The univerſall offer of Chriſt ariſeth not from Chriſts Prieſtly office imme-

Christ our onely Redeemer.

immediatly, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon cõmands all men to ſtoop unto him, and likewiſe bids all his Diſciples, and all their ſucceſſors to go and preach the Goſpel to every creature under heaven, *Mat.* 28.18.19. For Chriſt doth not immediatly offer himſelfe to all men as a Saviour, whereby they may be incouraged to ſerve him as a King: but firſt as a King commanding them to caſt away their weapons, and ſtoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he ſave me, I wil bleſſe him; if he damne me, his name is righteous in ſo dealing with me.

Mark 16. 15.

But that I may faſten this exhortation, I will ſhew theſe foure things:

I. The offer of Chriſt *univerſall*, & wherein.

I. The Lord Jeſus is offered to every particular perſon: which I will ſhew thus: What haſt thou to ſay againſt it, that thou doeſt doubt of it? It may be thou wilt plead:

Oh, I am ſo ignorant of my ſelfe,

God

God, Christ, or his will, that surely the Lord offers no Christ to me.

Christ our onely Redeemer.

Answ. Yes, but he doth though thou liest in utter darknes. Our blessed Saviour glorified his Father, for *revealing* the mystery of the *Gospel* to *simple men*, neglecting those that carried the chiefe *reputation* of wisdome in the world. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weak persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choyce, and to exalt his mercy, hee passeth by no degree of wit, though never so uncapable.

Prov. 9. 4.

2 Cor. 5. 20.

Prov. 1. 22 23.

Object. But thou wilt say, I am an enemy to God, and have a heart so stubborne and loath to yeeld; I have vexed him to the very heart by my transgressions.

Answ. Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst

Christ our onely Redeemer.

malicious oppoſers, and underminers of his truth, never give way to deſpairing thoughts, thou haſt a merciſull Saviour.

Object. But I have deſpiſed the meanes of reconciliation, and rejected mercy.

Answ. Yet God calls thee to return; *Thou haſt plaid the harlot with many lovers, yet turn again to me, ſaith the Lord, Jer.* 3. 1. Caſt thy ſelfe into the armes of Chriſt, and if thou periſh, periſh there; if thou doſt not, thou art ſure to periſh. If mercy be to be had any where, it is by ſeeking to Chriſt, not by turning from him. Herein appears Chriſts love to thee, that he hath given thee a heart in ſome degree ſenſible; he might have given thee up to *hardneſſe, ſecurity*, and *prophaneneſſe*; of all ſpirituall judgements the greateſt. But he that died for his enemies, will in no wiſe refuſe thoſe the deſire of whoſe ſoul is towards him. When the Prodigal ſet himſelf to return to his father, his father ſtayes not for him, but meets him in the way. If our ſins diſpleaſe us, they ſhal never hurt us;

Chriſt caſts off none that deſire to come unto him.

us; but we ſhall be eſteemed of God to be that which we deſire and labour to be, *Pſal.* 145.19.

Chriſt our onely Redeemer.

But can the Lord offer Chriſt to me, ſo poor, that have no ſtrength, no faith, no grace, nor ſenſe of my poverty?

Object.

Yes, even to thee; why ſhould wee except our ſelves, when Chriſt doth not except us? *Come unto me all ye that are weary and heavy laden.* Wee are therefore poor, becauſe we know not our riches. We can never be in ſuch a condition, wherein there will be juſt cauſe of utter deſpaire. *He that ſits in darkneſſe, and ſeeth no light*, no light of comfort, no light of Gods countenance, *yet let him truſt in the Name of the Lord.* Weakneſſes doe not debar us from mercy; nay, they incline God the more. The husband is bound to beare with the wife, *as being the weaker veſſell*; and ſhall we think God will exempt himſelfe from his own Rule, and not bear with his weak Spouſe?

Anſw.

Chriſt cals all ſinners to come unto him without exception.

But is this *offer* made to me that cannot love, prize, nor deſire the *Lord Jeſus?*

Object.

Christ our onely Redeemer.

Yes, to thee, Christ knows how to pitie us in this case. We are weake, but we are his. A father looks not so much at the blemishes of his child, as at his own nature in him; so Christ finds matter of love from any thing of his own in us. A Christians carriage towards Christ may in many things bee very offensive, and cause much strangenesse, yet (so long as he resolves not upon any known evill) Christ will own him, and he Christ.

Answ. Christ owns men, though they are weak, and cannot prize him.

Object. Oh! but I have fallen from God oft, since he hath inlightned me; and doth he tender Christ to *Me?*

Answ. Thou must know that Christ hath married every beleeving soul to himselfe, and that where the work of grace is begun, sin loses strength by every new fall: if there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanneſse in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are incouraged by the Son to goe to the Father every day

day for the ſinnes of that day.

Chriſt our onely Redeemer.

If I was willing to receive Chriſt, I might have Chriſt offered to me; but will the Lord offer him to ſuch a one as deſires not to have *Chriſt?*

Object.

Yes (ſaith our Saviour) *I would have gathered you as the Hen gathereth her chickens under her wings, and you would not.* We muſt know, a creating power cannot onely bring ſomthing out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people.* There is a promiſe of *powring clean water upon us*, and Chriſt hath taken upon him to purge his Spouſe, and make her fit for himſelfe.

Anſw.

Chriſt offers himſelfe to thoſe that doe not deſire him.

What haſt thou now to plead againſt this ſtrange kindneſſe of the Lord in offering Chriſt to thee? Thou wilt ſay, it may be:

Oh! I fear time is paſt, Oh! time is paſt. I might once have had Chriſt, but now mine heart is ſealed downe with hardneſſe, blindneſſe, unbeliefe; Oh! time is now gone.

Object.

No, not ſo, ſee *Iſai.* 65. 1, 2, 3. *All*

Anſw.

Christ our onely Redeemer.

No time past to receive Christ.

Object.

Answ. Christ freely offers himselfe to men, but not force men to him.

Quest.

Answ. The conditions of coming to Christ.

the day long God holdeth out his hands to a back-sliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command dost thou look for to draw thee to *Christ*, but this word *Come*; Oh come thou poore, forlorn, lost, blind, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will bee all things unto thee, do all things for thee. May not this win and melt the heart of a Devill?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearle*) thou shalt have salvation with him.

Now

Now this Exchange lieth in these foure things chiefly.

Christ our onely Redeemer.

On what terms Christ may bee had.

First, Give away thy selfe to him, *head, heart, tongue, body, soul,* and he will give away himselfe unto thee, *Cant.* 6. 3. yea hee will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*; I have conquered Death, Hell, and the Devill in him.

1. We must give our selves to him.

2^ly, Give away all thy *sins* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them. And he will be made sin for thee to take them away from thee, 1 *Joh.* 1. 9.

2. We must give away all our sins.

3^ly, Give away thine *honour, pleasure, profit, life*, for him; hee will give away his crown and honour, life and all to thee, *Luke* 18. Let nothing be sweet unto thee but *Him*, and nothing shall bee sweet unto him but *thee.*

3. We must give away our honor, pleasure, life it self, if hee require it.

4^ly, ive away thy Rags, forsake thine own Righteousnesse for him, he will give away all his Robes & Righ-

4. We must give away all our own righteousnesse.

Christ our onely Redeemer.

teousneſſe to thee, *Phil.* 3.8,9. Thou ſhalt ſtand as glorious in the ſight of God, howſoever thou art a poore ſnake in thy ſelfe, as an Angel, nay, as all the Angels, becauſe cloathed with his Son *Chriſt Jeſus* his Righteouſneſſe.

Now tell me, will you have *Chriſt?* He is offered to you. Yes, you will all ſay: Yea, with all mine heart. But wil you have him on theſe tearms, upon theſe four conditions?

Now becauſe men wil flatter themſelves, and ſay, Yes;

III. Four ſorts of people that reject Chriſt.

III. I will ſhew you foure ſorts of people that reject *Chriſt* thus offered.

1. The ſlighter.

Firſt, the *ſlighting Unbeleever*; that when he heares of an offer of *Chriſt*, and ſhould wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and ſayes, Wee muſt give Miniſters the wall in the pulpit; and, poore men, they muſt have ſomewhat to ſay and preach for their living: There was a good plain Sermon to day, the man ſeems to mean well, but I think he be

no

no great Scholar; and ſo makes no more of the offer of *Chriſt*, then of the offer of a ſtraw at their feet. If a good bargain be offered them, they will forget all their buſineſſe to accompliſh that; yet they make light of this offer, *Matth.* 22.5.

Chriſt our onely Redeemer.

Secondly, *The deſperate unbeleever*: that ſeeing his ſins to be ſo great, and feeling his heart ſo hard, and finding but little good from God, ſince hee ſought for help, (like *Cain*) flieth frō the preſence of the Lord; like a mad Lion he breaks his chains of reſtraining grace, and runneth roaring after his prey, after his cups, queans, luſts, &c. and ſo will not honour Chriſt with ſuch a great cure of ſuch great ſins, that he ſhall never have the credit of it, nor wil be beholding to him for ſuch a kindneſſe.

2. The deſperate unbeleever.

Thirdly, *the preſumptuous unbeleever*: that ſeeing what ſins hee hath committed, and it may be having a little touch, and ſome ſorrow for his ſins, catcheth at Chriſt, hoping to be ſaved by him before ever he come to be loaden

3 The preſumptuous unbeleever

Christ our onely Redeemer.

loaden with ſin as the greateſt evill, or Gods wrath kindled againſt him as his greateſt curſe; and ſo catching at *Chriſt*, hopes he hath *Chriſt*, and hoping he hath *Chriſt* already, ſhuts out *Chriſt* for the future, and ſo rejects him, *Mich.* 3.11. You ſhal have theſe men and women complain never of the want, but onely of the weakneſſe of their faith, and they wil not be beaten off from thence; let them heare never ſo much of their miſery, nor ſee never ſo much of their ſin, yet they will not bee beaten off from truſting to Chriſt.

4. To the tottering and doubtfull unbeleever.

Fourthly, *the tottering, doubtfull unbeleever*: one that is in a queſtion whether hee had beſt have Chriſt or no: he ſees ſome good in Chriſt that he would gladly have him for, as, there I ſhall heaven, and pardon, and grace, & peace, and yet he ſees many things he diſlikes with Chriſt; as, namely, then farewell merry meetings, paſtimes, cards and dice, pleaſure and ſinfull games; and hence they totter this way and that way, not knowing whe-

whether they have best have Christ or no, *Jam.* 1. 6, 7. these people reject *Jesus Christ.*

Christ our onely Redeemer.

IV. And now come and see the gretaneſſe of this ſin.

IV. The great evill in rejecting Christ.

1. It's a moſt *bloudy ſin*, it's a trampling under foot the bloud of the Son of God, *Heb.* 10. 21.

1. A bloudy ſin.

2. It's a moſt *diſhonouring ſin*; for, as by the firſt act of faith a man glorifieth God by obeying all the Law at an inſtant in Christ: ſo, by rejecting him, thou doſt break all thoſe Lawes of God in an inſtant, and ſo doſt diſhonour him.

2 A diſhonoring ſin.

3. It's a moſt *ungratefull ſinne*, it's deſpiſing Gods greateſt love, which the Lord takes moſt heavily.

3. An ungratefull ſin.

4. It's a moſt *inexcuſable ſin*: for what have you to caſt againſt *Jeſus Christ?* Oh, my ſins are ſo great, thou wilt ſay. But take *Christ*, his bloud will waſh thee from all thy ſins.

4 An inexcuſable ſin.

Oh! but mine heart is hard, and my mind blind.

Object.

Yea, but take me, and I will breake thine heart, open thine eyes. A new heart

Anſw.

Christ our onely Redeemer.

heart is Gods gift, and he hath promiſed to create it in us.

Object. Oh! but then I muſt forſake all my pleaſures.

Anſw. Thou ſhalt have them fully, continually, infinitly in Chriſt.

Object. Oh! but I cannot take Chriſt.

Anſw. Oh! but Chriſt can give thee an hand to receive him, as well as give away himſelfe.

5. An heavie ſin.

5. It is a *moſt heavy ſin.* What ſin will gripe ſo in hell as this? *Joh.* 3. 19. God the Father ſhall ſtrike the Devils for breaking the Law of the creation; but God the Son ſhal ſtrike thee, and the Comforter himſelf ſhal ſet himſelfe againſt thee, for deſpiſing the means and offers of redemption. The Devils might never have had mercy, but thou ſhalt think with anguiſh, and vexation, and madneſſe of heart, I might have had a *Chriſt*, hee was offered unto me: Mercy wooed this ſtubborn proud heart to yeeld. But, O rock of Adamant that I was, it did not affect me. Oh flie ſpeedily to this *Citie of Refuge, leſt the purſuer of bloud overtake thee.* A-

Away then out of your ſelves to the Lord Jeſus. Heaven and earth leave thee, and have forſaken thee: now there is but one more that can doe thee good, and deliver thy ſoul from endleſſe ſorrow: goe to him, and take hold on him, not with the hand of preſumption and love to thy ſelfe, to ſave thy ſelfe, but with the hand of faith, and love to him, to honour him.

Chriſt our onely Redeemer.

Uſe 5. Of invitation to take hold on Chriſt.

I am well enough already, what tell you me of *Chriſt?*

Object.

This is the damning ſinne of theſe times; when men have Chriſt offered unto them, foretelling them elſe of wrath to come, they ſay they are wel; hence feeling no judgment here, they feare no wrath hereafter; hence being well, they feel no need of Chriſt; hence till they die they never ſeek out for a Saviour. Men will not come into the Ark already made for them, before the flood ariſe. The world makes ſo much of thoſe it nurſeth up, that they are unwilling to come to heaven, when they are called to come home.

Anſw.

Security a dangerous ſin:

But

Christ our onely Redeemer.

Object.

But it may be *Christ* hath not redeemed me, nor shed his bloud for me, therefore why should I goe to him?

Answ.

It may be it is true, may be not, yet doe thou venture, as those *Joel* 2. *who knowes but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his blood, and died but for a few, yet this is no excuse for thee to lie down and say; What should I seek out of my selfe for succour? Thou must in this case venture & try, as many men amongst us doe now, who hearing of one good living fallen, twenty of them will goe and seek for it, although they know only one shal have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sinnes, I die; if I goe out to the camp of the *Syrians*, wee may live, we can but die however: if I goe out to *Christ*, I may get mercy, however, I can but die, and it is better to die at Christs feet, than in thine owne puddle: Content not your selves therefore with your bare reformation,

To say that Christ hath not redeemed thee, is no excuse for not coming to Christ.

tion and amending your lives, this is but to crosse the debt in thine owne book, it remaineth uncancelled in the creditors book still: but goe, take, offer up this eternall sacrifice before the eyes of God the Father, and cry guilty at his barre, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soule. Rest not therefore in the sight or sense of a helplesse condition, saying; I cannot help my selfe unlesse Christ doth: sigh unto the Lord Jesus in heaven for succour, and admire the Lord for ever, that when there was no help, & when he might have raised out of the stones, children to praise him; yet hee should send his Sonne out of his bosome to save thee. So much for this particular.

Christ our onely Redeemer.

The fifth *Divine Principle* follows to be handled.

CHAP.

Few are saved, and that with difficulty.

Chap. V.

That those that are saved are very few; and that those that are saved, are saved with very much difficulty.

The fifth Principle.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.

Here are two parts.

1. The paucity of them that shall be saved; *few find the way thither.*

2. The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

Doct. 1. 1. That the number of them that shall be saved is very small, *Luke* 13. 24. the Devill hath his drove, and *swarms* to goe to hell, as fast as Bees to their Hive; Christ hath his *Flock*, and that is but *a little flock*; hence Gods children are called *Jewels*, *Mal.* 3.17. which commonly are kept secret, in respect of the other lumber in the house; hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants

Luke 12. 32.

of

of the countrey through which they passe: hence they are called *Sonnes of God*, 1 John 3. 2. *Of the bloud Royall*, which are few in respect of common subjects.

Few are saved, and that with difficulty.

But see the truth of this point in these two things:

First, look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

Few saved in all ages.

1. Look to all ages, and wee shall find but a handfull saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickednesse. *Gen.6.12.* it is said, *All flesh had corrupted their wayes*; and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Ark there crept in a cursed *Cham*.

I.

As the world increase in number, so in wickednesse.

Afterwards, as *Abrahams* posterity increased, so we see their sinne abounded. When his posterity was in *Egypt*,

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where one would think, if ever men were good, now it would appeare, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb.* 3.12. and onely two of them, *Caleb* and *Joshua* went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiahs* time, when there were multitudes of Sacrifices and prayers, *Isai.* 1.11. yet then there was but a *remnant*, nay, a very *little* remnant that should bee saved. And look to the time of Christs coming in the flesh, (for I pick out the best times of all) when one would think by such Sermons he preached, such miracles hee wrought, such a life as he led, all the *Jewes* should have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that Christ

Isai. 1.9.

Iohn 1, 12

Few are saved, and that with difficultie.

Christ himselfe admires at one good *Nathanael, Behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at *Philippi, Phil.* 3. 18. Many had a name to live, but were dead, and *few* only kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep*; and so in succeeding ages, *Rev.* 12.9. *All the earth wondred at the whore in skarlet.*

Rev. 3.4.

Acts 20. 28,29,30.

And in *Luthers* time, when the light began to arise again, he saw so many carnal Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloudy dayes that are comming upon an ungodly world.* *Latimer* heard so much prophaneness in his time, that hee thought verily dooms day was just at hand. And have not our eares hard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to

Luther.

Latimer.

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Popery, as fast as leaves fal in *Autumn* Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs coming, *shall he find faith on the earth?*

II. Few shall be saved in all places.

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe*, *Asia*, *Africa*, and *America*: and the three biggest parts are drowned in a deluge of prophaneness and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian* Church, how soever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving meanes of knowledge. They content themselves

Jer. 10. 25. Powre out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, &c.

ſelves with their old ſuperſtitions, having little or no preaching at all. And for the other parts, as *Italy*, *Spaine*, *France*, *Germany*, for the moſt part they are Popiſh; and ſee the end of theſe mē, 2 *Theſ.* 2. 9, 10, 11, 12. And now amongſt them that carry the badge of honeſty, I wil not ſpeak what mine eares have heard, and my heart beleeves concerning other Churches: I will come into our own Church of *England*, which is the moſt flouriſhing Church in the world: never had Church ſuch Preachers, ſuch means, yet have wee not ſome Chappels and Churches ſtand as dark lanthorns without light, where people are led with blind, or idle, or licentious Miniſters, and ſo both fall into the ditch?

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Few ſhall be ſaved in *England*. 1 Cor. 1. 29.

Nay, even amongſt them that have the means of grace, but few ſhall bee ſaved. It may be ſometimes amongſt ninety nine in a Pariſh, Chriſt ſends a Miniſter to call ſome *one* loſt ſheep among them, *Matth.* 13. Three grounds were bad where the ſeed was

Luke 15. 24, 25.

Few are saved, and that with difficultie.

Chryſoſtome thought in Antioch, an hundred could not be ſaved.

ſowne, and onely one ground good. It's a ſtrange ſpeech of *Chryſoſtome* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many do you think* (ſaith he) ſhall be ſaved in this citie? *It will be an hard ſpeech to you, but I will ſpeak it; though here be ſo many thouſands of you, yet there cannot be found an hundred that ſhall be ſaved, and I doubt of them too; for what villany is there among youth? what ſloth in old men?* and ſo he goes on. So ſay I, never tell me we are baptized, and are Chriſtians, and truſt to Chriſt; let us but ſeparate the Goats from the Sheep, and exclude none but ſuch as the Scripture doth, and ſets a croſſe upon their doores, with, *Lord have mercy upon them*, and we ſhall ſee onely few in the Citie ſhall be ſaved.

Thoſe which the Scripture excludes from ſalvation.

1. The prophane.

1. Caſt out all the *prophane people* among us, as drunkards, ſwearers, whores, liers, which the Scripture brands for black ſheep, and condemnes them in an hundred places.

2. The Civill men.

2. Set by all *Civill men*, that are but

but wolves chained up, tame Devils, ſwine in a faire medow, that pay all they owe, and doe no body any harm, yet doe none any great good, that plead for themſelves and ſay, Who can ſay black is mine eye? Theſe are righteous men, whom Chriſt never came to call; *For he came not to call the righteous but ſinners to repentance.*

Few are ſaved, and that with difficulty.

3. Caſt by all *Hypocrites*, that like ſtage-players, in the ſight of others, act the parts of Kings, & honeſt men; when look upon them in their tyring houſe, they are but baſe varlets.

3. The hypocrites

4. *Formall Profeſſors*, and *Carnall Goſpellers*, that have a thing like *faith*, and like *ſorrow*, & like *true repentance*, and like *good deſires*, but yet they bee but pictures, they deceive others and themſelves too, 2 *Tim.* 3.5.

4. The formall profeſſors.

Set by theſe foure ſorts, how few then are to bee ſaved, even among them that are hatcht in the boſome of the Church?

Uſe 1. Of encouragement.

Firſt, here then is an Uſe of *encouragement*. Be not diſcouraged by the name of ſingularity. What? doe you think

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think your ſelf wiſer than others? and ſhall none be ſaved but ſuch as are ſo preciſe as Miniſters prate? Are you wiſer than others, that you think none ſhal go to heaven but your ſelf? I tell you, if you would be ſaved, you muſt be ſingular men, not out of *faction*, but out of *conſcience*, *Acts* 24.16.

Tit. 2.14.

Uſe 2. Of terror.

Secondly, here is matter of *terror* to all thoſe that be of opinion, that few ſhal be ſaved; and therefore when they are convinced of the danger of ſin by the word, they flie to this ſhelter, if I be damned, it will bee woe to many more beſides mee then; as though moſt ſhould not be damned. Oh yes, the moſt of them that live in the church ſhal periſh: and this made an *Hermit* which *Theodoret* mentions, to live 15 years in a cell in a deſolate wilderneſſe, with nothing but bread and water, and yet doubted after all his ſorrow, whether he ſhould be ſaved or no. Oh! Gods wrath is heavie, which thou ſhalt one day beare.

Uſe 3. Of exhortation to all confident people.

Thirdly, this miniſtreth *exhortation* to all *confident people*, that think they beleeve

beleeve and ſay, they doubt not but to be ſaved, and hence doe not much fear death. Oh! learn hence to ſuſpect and fear your eſtates, and fear it ſo much, that thou canſt not bee quiet untill thou haſt got ſome aſſurance thou ſhalt be ſaved. When Chriſt told his Diſciples that one of them ſhould betray him, they all ſaid, *Maſter, Is it I?* but if he had ſaid, eleven of them ſhould betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had ſaid, onely *Few* ſhall bee damned, every man might fear, it may be it is I; but now he ſays, *moſt* ſhall, every man may cry out and ſay, Surely it is I. No humble heart, but is driven to and fro with many ſtinging fears this way; yet there is a generation of preſumptuous, brazen-fac'd, bold people, that confidently think of themſelves, as the *Jewes* of the *Phariſees* (being ſo holy and ſtrict) that if God ſave but two in the world they ſhall make one.

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Preſumptuous men think of themſelves as the Jewes did of the Phariſees.

The child of God indeed *is bold as a Lion*; but he hath Gods Spirit and promiſe,

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promiſe, aſſuring him of his eternall welfare. But I ſpeake of divers that have no ſound ground to prove this point (which they pertinaciouſly defend) that they ſhall be ſaved. This confident humor rageth moſt of all in our old profeſſors at large, who think, that's a jeſt indeed, that having been of a good belief ſo long, that they now ſhould bee ſo farre behindhand, as to begin the work, and lay the foundation anew. And not onely among theſe, but amongſt divers ſorts of people whom the Devill never troubles, becauſe he is ſure of them already, and therefore cries peace in their eares, whoſe *conſciences* never trouble them, becauſe *that* hath ſhut its eyes; and hence they ſleep, & ſleeping dream that God is mercifull unto them, and will be ſo; yet never ſee they are deceived, untill they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts deſire here, becauſe they are friends to it, and ſo enemies to God. And *Miniſters* never

Cõfidence rages moſt in Profeſſors at large.

The Devil never troubles ſome men, becauſe he is ſure of them already.

never trouble them, for they have none such as are fit for that worke neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will beleeve him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles thē, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the man*; it may be there are better in hell than thy self that art so confident; and therefore tell mee what hast thou to say for thy selfe, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable, and naked?*

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Friends never reprove some men, because of displeasing them,

Thou wilt say happily, first, I have left my sinnes I once lived in, and am now no drunkard, no swearer, no lier, &c. *Obj.* 1.

I answer, thou mayst be washt from thy mire (the pollution of the world) and *Answ.*

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and yet be a swine in Gods account, 2 *Pet.*2.20. thou mayst live a blameless, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.*3.6.

*Obj.*2. But I pray, and that often.

Answ. This thou mayst do, and yet never be saved, *Isai.* 1. 11. *To what purpose do your multitude of Sacrifices?* Nay, thou mayst pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov.*1.28.

*Obj.*3. But I fast somtimes, as wel as pray.

Answ. So did the Scribes and Pharisees, e-even twice a week, which could not be publick but privat fasts. And yet this righteousnes could never save them.

*Obj.*4. But I heare the word of God, and like the best Preachers.

Answ. Ezek.33. 31,32. This thou mayst doe too, and yet never be saved. Nay, thou mayst so hear, as to receive much *joy* and comfort in hearing, nay, to beleeve and catch hold on Christ, and so say and think *he is thine*, and yet not be saved; as the stony ground did, *Matth.* 13.

who

who heard the word with *joy*, and for a *ſeaſon beleeved*.

Few are ſaved, and that with difficulty.

I read the Scriptures often.

Obj.5.

This you may doe too, and yet never be ſaved; as the Phariſees, who were ſo perfect in reading the Bible, that Chriſt needed but onely ſay, *It hath been ſaid of old time*, for they knew the text and place well enough without intimation.

Anſw.

But I am grieved, and am ſorrowfull, and repent for my ſins paſt.

Obj.6.

Judas did thus, *Mat.* 27.3. he repents himſelf with a legal repentance for feare of hell, and with a naturall ſorrow for dealing ſo unkindly with Chriſt, in betraying not only bloud, but innocent bloud. True humiliation is ever accompanied with hearty reformation.

Anſw.

Oh! but I love good men, and their company.

Obj.7.

So did the *five fooliſh virgins* love the company, and (at the time of *extremity*) the very *oyle* and *grace* of the *wiſe*, yet they were locked out of the gates of mercy.

Anſw.

But

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Obj. 8.

Answ. Rom. 2. 18

Obj. 9.

Answ.

Obj. 10

Answ.

Luke 13. 24.

Obj. 11

Answ. Phil. 3. 6. 11.

But God hath given me more *knowledge* than others, or than I my selfe had once.

This thou mayst have, and be able to teach others, and think so of thy selfe too, and yet never be saved.

But I keep the Lords day strictly.

So did the Jews, whom yet Christ condemned, and were never saved.

I have very many *good desires* and *endeavours* to get heaven.

These thou and thousands may have, and yet misse of heaven.

Many shall *seek* to enter in at that narrow gate, and not be able.

True, thou wilt say, many men doe many duties, but without any *life* or *zeale*; I am zealous.

So thou mayst be, and yet never be saved, as *Jehu*; *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion, and a bad cause, why, much more mayst thou be for a good cause; so zealous, as not onely to cry out against prophaneness in the wicked, but civill honesty of others, and hypocrisie of others, yea, even of the cold-

coldneſſe of the beſt of Gods people: thou mayſt be the fore-horſe in the Teame, and the Ring-leader of good exerciſes amongſt the beſt men, (as *Joaſh* a wicked King was the firſt that complained of the negligence of his beſt officers in not repairing the Temple) and ſo ſtirre them up unto it: nay, thou mayeſt be ſo forward, as to bee perſecuted, and not yeeld an inch, nor ſhrink in the wetting, but mayſt manfully and couragiouſly ſtand it out in time of perſecution, as the *thorny ground* did: ſo zealous thou mayſt be, as to like beſt of, and to flock moſt unto the moſt zealous Preachers, that ſearch mens conſciences beſt, as the whole countrey of *Judea* came flocking to *Johns* Miniſtry, and delighted to heare him for a ſeaſon; nay, thou mayſt be zealous, as to take ſweet delight in doing of all theſe things, *Iſai.* 58. 2, 3. *They delight in approaching neere unto God*, yet come ſhort of heaven.

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2 Chron. 44. 4, 5, 6.

But thou wilt ſay, True, many a man rides poſt, that breaks his neck at

Obj. 12

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at last: many a man is zealous, but his fire is soon quench'd, and his zeal is soon spent; they hold not out; whereas I am constant, and persevere in godly courses.

Answ. So did that young man, yet he was a graceless man, *Matth.* 19. 20. *All these things have I done from my youth*: what lack I yet?

Obj. 13. It is true, hypocrites may persevere, but they know themselves *to be naught* all the while, and so deceive others: but I am perswaded that I am in *Gods* favour, and in a safe and happy estate, since I do all with a good heart for God.

Answ. This thou mayst verily think of thy selfe, and yet be deceived, and damned, and goe to the Devill at last. Pro. 14. 12 *There is a way* (saith *Solomon*) *that seemeth right to a man, but the end thereof is the way of death.* For hee is an hypocrite not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely; the

Some hypocrites deceive themselves some deceive others.

the latter having ſome inward, yet common work, deceive themſelves too, *Jam.*1.26. *If any man ſeem to be religious* (ſo many are, and ſo deceive the world,) but it is added, *deceiving his own ſoule.* Nay, thou mayſt goe ſo fairly, and live ſo honeſtly, that all the beſt Chriſtians about thee may think well of thee, and never ſuſpect thee, and ſo mayſt paſſe through the world, and die with a deluded comfort, that thou ſhalt go to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy ſtrict and laſt examination, and ſo thou receiveſt that dreadfull ſentence, *Goe ye curſed*: ſo it was with the *five fooliſh Virgins* that were never diſcovered by the *wiſe*, nor by themſelves, untill the gate of grace was ſhut upon them. If thou haſt therfore no better evidences to ſhew for thy ſelfe, that thine eſtate is good, then theſe, Ile not give a pins point for all thy flattering falſe hopes of being ſaved: but it may bee thou haſt never

Few are ſaved, and that with difficulty.

Matth.25. The five fooliſh virgins.

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never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of soules thou seest so many thousands sink, cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou commest safe to shore.

Use 4. Strive to be saved

Oh! strive then to be one of them that shal be saved, though it cost thee thy bloud, and the losse of all that thou hast, labour to goe beyond all those that go so far, and yet perish at the last. Doe not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luke* 13.24. Seeing that *many shall seek, and not enter, therefore* (saith he) *strive to enter in at the strait gate*; venture at least, and try what the Lord will do for thee.

Quest. Wherein doth the child of God, (and so how may I) go beyond these hypocrites that goe so far?

In

In three things principally.

First, no unregenerate man, though he goe never so far, let him doe never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but hee loved his *Herodias*. Every dog hath his kennell, every swine hath his swill, and every wicked man his lust, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it must have some good to content it; which good is to be found onely in the fountain of all good, and that is God; or in the cistern, and that is in the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which he makes a God to him, and here lies his lust or sinne, which he must needs live in. Hence, ask those men that goe very far, and take their peny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin. Yes, say they, who can live without

Few are saved, and that with difficultie.

Answ. Wherein a child of God goeth beyond an hypocrite.

1. No unregenerate man but lives in some known sin.

Few are saved, and that with difficultie.

out sin? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers, care, & zeale of the best hypocrites, are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes; or to feed a lust, as *Jehu* his zeale against *Baal*, was to get a Kingdome. There remains a root of bitternes in the best hypocrites, which howsoever it be lopt off sometimes by sicknesse, or horror of conscience, and a man hath purposes never to commit it again, yet there it secretly lurks; and though it seemeth to bee bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still; and therfore when temptations, like strong *Philistines*, are upon this man again, hee breakes all vowes, promises, bonds of God, and will save the life of his sin.

Hypocrites like the whore in the *Proverbs*, or like *Iehu*, zealous against *Baal*, but for their own ends.

2 Unregenerate men are not poore in Spirit.

Secondly, no unregenerate man or woman ever came to be poore in spirit,

rit, and ſo to be carried out of all duties unto Chriſt: if it were poſſible for them to forſake and breake looſe for ever from all ſin, yet here they ſticke as the Scribes and Phariſes, and ſo like zealous *Paul* before his converſion, they faſted, and prayed, and kept the Sabbath, but they reſted in their legall righteouſneſſe, and in the performance of theſe and the like duties. Take the beſt Hypocrite that hath the moſt ſtrong perſwaſions of Gods love to him, and aske him, why he hopes to be ſaved. He will anſwer, *I pray, reade, hear*, love *good men*, cry out *of the ſins of the time*. And tell him againe, that an Hypocrite may climb theſe ſtaires and go as farre. He will reply, true indeed, but they doe not what they do with a ſound heart, but to be ſeene of men. Mark now, how theſe men feel a good heart in themſelves, and in all things they doe, and therfore feele not a want of all good, which is povertie of ſpirit, and therfore here they fall ſhort, *Iſa. 66. 2.* there were divers Hypocrits forward

Few are ſaved, and that with difficulty.

Few are saved, and that with difficultie.

God looks on the poore in Spirit.

ward for the worship of God in the Temple, but God loathes these, because not poor in spirit, to them only it is said the Lord will look. I have seene many professors very forward for all good duties, but as Ignorant of Christ when they are sifted, as blocks. And if a man (as few doe) know not Christ, he must rest in his duties, because he knows not Christ, to whom he must go and be carried if ever hee bee saved. I have heard of a man that being condemned to die, thought to escape the gallows, and to save himselfe from hanging by a certain gift he said he had of whistling; so men seeke to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they see they must die for their sins, this is the ruine of many a soule, that though he forsake Egypt and his sins, and fleshpots there, and will never be so as he hath been, yet he never cometh into *Canaan*, but loseth himselfe and his soule in a wildernesse of many *duties*, and there perisheth.

Thirdly,

Thirdly, if any unregenerate man come unto *Christ*, hee never gets into *Christ*, that is, never takes his *eternall rest* and *lodging in Jesus Christ onely*, *Heb.* 4. 4. *Judas followed Christ for the Bagge*, he would have the *Bagge* and *Christ* too. The young man came unto Christ to be his Disciple, but hee would have *Christ* and the *world* too; they wil not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented; if they have salvation from hell by Christ, they are contented: but Christ himselfe contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Few are saved, and that with difficulty.

3. Unregenerate men never take their rest in Christ only.

Doct. 2. *That those that are saved, are saved with much difficulty: or it is a wonderfull hard thing to be saved.*

Doct. 2 Salvation difficult.

The gate is strait, and therefore a

Few are saved, and that with difficulty.

man must sweat and strive to enter; both the entrance is difficult, and the progresse of salvation too. *Iesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a teare at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will doe thee good. It is not comming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to bee saved, 1 *Pet.* 4. 18. Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to *wrastling*, *Eph.* 6. 12. All the policie and power of hell buckle together against a Christian, therefore he must look to himselfe, or else hee falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. a man must fight against

gainſt the *Devill*, the *world*, *Himſelfe*, who ſhoot poyſoned bullets in the ſoul, where a man muſt kill or be killed. God hath not lined the way to *Chriſt* with velvet, nor ſtrewed it with ruſhes. He will never feed a ſlothfull humor in man, who will be ſaved, if Chriſt and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Chriſt* might be bought for a few cold wiſhes, and lazy deſires, he would be of ſmall reckoning amongſt men, who would ſay, *lightly come, lightly go*. Indeed Chriſts *yoke is eaſie* in it ſelfe, and when a man is got into Chriſt, nothing is ſo ſweet; but for a carnal dull heart, it is hard to draw in it; for,

Few are ſaved, and that with difficulty.

Salvation compared to fighting

There are foure ſtrait gates which every one muſt paſſe through before he can enter into heaven.

Foure ſtrait gates to be paſt through before we can enter into heaven.

1. There is the ſtrait gate of *Humiliation*: God ſaveth none but firſt he humbleth them; now it is hard to paſſe through the gates and flames of hell, for a heart as ſtiffe as a ſtake to bow, as hard as a ſtone to bleed for the

1. *The ſtrait gate of humiliation.*

Few are saved, and that with difficultie.

the least prick, not to mourn for one sin, but all sins; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himselfe to be loaden with sin, and prest to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a teare or two, and be Sermon-sick; but to have a heart rent *for* sin, and *from* sin, this is true humiliation, and this is hard.

2. Of the strait gate of faith.

2. The strait gate of *Faith*, *Eph.* 1. 19. It's an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled, to beleeve and say, *'Tis but beleeving*: but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devill* and *Conscience* roaring upon him, & crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than beleeve. It is hard to see a Christ as a rock to stand upon, when we are overwhelmed with for-

row of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearle: 'tis hard to desire Christ, and nothing but Christ, hard to follow Christ all the day long, and never to bequiet til he is got in thine armes, and then with *Simeon* to say, *Lord, now letteſt thou thy ſervant depart in peace.*

Few are saved, and that with difficultie.

3. The ſtrait gate of *Repentance.* It is an eaſie matter for a man to confeſſe himſelf to be a ſinner, and to cry God forgiveneſſe untill next time: but to have a bitter ſorrow, and ſo to turn from all ſin, & to return to God, and all the wayes of God, which is true repentance indeed; this is hard.

3. Of the ſtrait gate of repentance.

4. The ſtrait gate of *oppoſition of Devils*, the *world*, and a mans owne *Selfe*, who knock a man downe when he begins to look towards Christ and heaven.

4. Strait oppoſition.

Hence learn, that every eaſie way to heaven is a falſe way, although Miniſters ſhould preach it out of their Pulpits, and Angels ſhould publiſh it out of heaven.

Uſe Of Inſtruction.

Now

Few are saved, and that with difficulty

Nine false wayes to salvation discovered

1. The broad way.

2. The way of civill education.

3. The way of good wishes.

Now there are nine easie wayes to heaven, (as men think) all which lead to hell.

1. The common broad way, wherin a whole parish may all goe a breadth in it; tell these people they shall bee damned, their answer is, then woe to many more besides me.

2. The way of *Civill Education*, whereby many wild natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Balaams* way of *good wishes*, whereby many people wil confesse their ignorance, forgetfulnesse, and that they cannot make such shewes as others doe, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give me thine heart*; the heart is all in all, and so long they hope to doe well enough. Poore deluded creatures thus think to break through armies of *sins*, *devils*, *temptations*, & to break open the very gates of Heaven with a few good wishes; they

they think to come to their journeys end without legges, becauſe their hearts are good to God.

Few are ſaved, and that with difficulty.

4. The way of formality.

4. The way of *Formality*, whereby men reſt in the *performance* of moſt or of all *externall duties* without inward life, *Mark* 1.14. Every man muſt have ſome *Religion*, ſome fig-leaves to hide their nakedneſſe. Now this Religion muſt be either true Religion, or the falſe one; if the true, he muſt either take up the *power* of it, but that hee will not, becauſe it is burdenſome: or the *form* of it, and this being eaſie, men embrace it as their God, and wil rather loſe their lives then their Religion thus taken up. This form of Religion is the eaſieſt Religion in the world; partly, becauſe it eaſeth men of trouble of cõſcience, quieting that: Thou haſt ſinned, ſaith conſcience, and God is offended, take a book and pray, keep thy conſcience better, and bring thy Bible with thee. Now conſcience is ſilent, being charmed downe with the forme of Religion, as the Devill is driven away (as they ſay)

Few are saved, and that with difficulty.

The consciences of unregenerate men are often silenced with a form of religion.

say) with holy water; partly also because the form of religion credits a man, partly because it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of religion: as now, what an easie matter is it to come to Church? They heare (at least outwardly) very attentively an houre and more, and then to turn to a proofe, and to turn down a leafe, here's the form. But now to spend Saturday night, and all the whole Sabbath day morning, in trimming the Lamp, and in getting oyle in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voyce of God, and suck the breast while it is open; and when the word is done, to goe aside privatly, and there to chew upon the word, there to lament with tears all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for privat *prayer*, what an easie matter is it for a man to say over a few

few prayers out of some *devout book*, or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God & mans self before he prayes, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there to wrastle with God, although it bee an houre or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Few are saved, and that with difficulty.

Book prayer not the power of godlinesse.

Fifthly, the way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they doe not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

5. The way of presumption.

Sixth-

Few are saved, and that with difficulty.

Sixthly, the way of *sloath*, whereby men lie still, and say, God must doe all; If the Lord would set up a Pulpit at the Ale-house door, it may be they would heare oftner. If God will alwaies thunder, they will alwaies pray; if strike them now and then with sicknesse, God shall bee paid with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

6. The way of sloath.

7. The way of careleſnes.

Seventhly, the way of *careleſneſſe*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get *now*, they feed themselves with a false hope they shall *hereafter*: they are content to be called Precisians, and fools, and crazie brains, but they want brokennesse of heart, and they will pray (it may be) for it, and passe by that difficulty; but to keep the wound alwaies open, this they will not doe, to be alwayes sighing for help, and never to give

give themſelves reſt till their hearts are humbled; that they will not; *theſe have a name to live, yet are dead.*

Few are ſaved, and that with difficulty.

Eighthly, the way of *moderation* or honeſt diſcretion, *Rev.* 3. 16. which indeed is nothing but luke-warmneſſe of the ſoule, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo do any thing for a quiet life, and ſo ſleep in a whole skin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*: No, not ſo, Lord. Surely (think they) if men were diſcreet and wiſe, it would prevent a great deale of trouble and oppoſition in good courſes; this man will commend thoſe that are moſt zealous, if they were but wiſe; if hee meet with a black-mouth'd ſwearer, he will not reprove him, leſt hee bee diſpleaſed with him; if he meet with an honeſt man, hee'l yeeld to all hee ſaith, that ſo he may commend him; and when he meets them both together, they ſhal be both alike welcome, (what ever he thinkes) to his houſe

8. The Way of moderation.

Few are ſaved, and that with difficultie.

and table, becauſe he would fain be at peace with all men.

9. The way of Self-love.

Ninthly, and laſtly, the way of *Selfe-love*, whereby a man fearing terribly he ſhall be damned, uſeth diligently all means whereby he ſhall be ſaved. Here is the ſtrongeſt difficulty of all, to row againſt the ſtream, and to hate a mans ſelfe, and then to follow Chriſt fully.

The end of the 5. Principle.

I come now to the ſixth generall Head propoſed in order to be conſidered.

Chap. VI.

The ſixth Principle, Mans perdition is of himſelf.

That the grand cauſe of mans eternall ruine, or why ſo many are damned, and ſo few ſaved by Chriſt, is from themſelves.

WHy will you die? *Ezek.* 33. 11. The great cauſe why ſo many people die, and periſh everlaſtingly, is, becauſe they *will*; every man that periſheth, is his owne Butcher, or murtherer, *Matth.* 23. 27. *Hoſ.* 13. 9. this is the point we purpoſe to proſecute at the preſent.

The

The queſtion here wil be, how men plot and perfect their own ruine.

Mans perdition is of himſelf.

Queſt.

Anſw. How men plot their own ruin.

By theſe foure principall meanes, which are the foure great rocks that moſt men are ſplit upon; and great neceſſity lieth upon every man to know them; for when a powder-plot is diſcovered, the danger is almoſt paſt. I ſay, there are theſe foure cauſes of mans eternal overthrow, which I ſhall handle largely, and make uſe of every particular reaſon when it is opened and finiſhed.

1. By Ignorance.

Firſt, by reaſon of that bloudy black *ignorance* of men, whereby thouſands remain wofully ignorant of their ſpirituall eſtate; not knowing how the caſe ſtands between God and their ſouls; but thinking themſelves to be well enough already, they never ſeek to come out of their miſery, till they periſh in it.

2. By carnall ſecurity.

Secondly, by reaſon of mens *Carnall ſecurity*, putting the evill day farre from them, whereby they feele not their fearfull thraldome, and ſo never groane to come out of the

Mans perdition is of himself.

3. By carnall confidence.

4. By presumption.

slavish bondage of Sinne and Satan.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their own duties and performances when they feele it.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

Ignorance the first generall Reason of mans ruine.

I will begin with the first Reason, and discover the first traine, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorn estate wherein they lie, but think and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, & shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to coole your broth. Every Fat shall stand on his owne bottom; Let me alone, I hope I have a soul to save, as well as you, and shal be as carefull of it as you shall or can be; You shall*

not

not anſwer for my ſoule, I hope I ſhall doe as well as the preciſeſt of you all. Hence likewiſe, if the Miniſter come home to them, they goe home with hearts full of out-cries againſt the man, and their tongue dipt in gall againſt the Sermon. God be mercifull unto us, if all this be true; here's harſh doctrine enough to make a man run out of his wits, and to drive me to deſpair. Thus they know not their miſery, and not knowing (they are loſt and condemned creatures under the everlaſting wrath of God) they never *ſeek, pray, ſtrive*, or follow the means, whereby they may come out of it, and ſo periſh in it, and never know it, till they awake with the flames of hell about their eares. They will acknowledge indeed many of them, that all men are born in a moſt miſerable eſtate, but they never apply particularly that generall truth to themſelves, ſaying, *I am the man*, I am *now* under Gods wrath, and may bee ſnatcht away by death *every houre*, and then I am undone and loſt for ever.

Mans perdition is of himſelf.

Many mé are ſo ſecure, they are not ſenſible of their ſins, till they feele the flames of hell about their ears.

Mans perdition is of himself.

Now there are two sorts of people that are ignorant of this their misery.

1. Prophane.

2. Unsound.

First, the common sort of prophane, blockish, ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their creſt to boast of.

The first sort,

I wil begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these foure reasons.

Reas. 1. Many mē want the saving means of knowledge.

First, sometimes because they want the saving meanes of knowledge. Ther's no faithfull Minister, no compassionate *Lot* to tel them of fire and brimstone from heaven for their crying sins; there's no *Noah* to forewarn them of a floud; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath that are approaching neer unto them; they have no Pilot, poore forsaken creatures, to shew them their

their rocks; they have either no Miniſter at all to teach them, either becauſe the Pariſh is too poore, or the Church-living too great to maintain a faithful man, (the ſtrongeſt Aſſes carrying the greateſt burdens commonly.) O wofull Phyſitians! ſometimes they be prophane, and cannot heale themſelves; and ſometimes they be ignorant, and know not what to preach, unleſſe they ſhould follow the ſteps of M. *Latimers Frier*; or at the beſt, they ſhoot off a few pot-guns againſt groſſe ſins; or if they do ſhew men their miſery, they licke them whole again with ſome comfortable ill-applied ſentences (but I hope better things of you my brethren,) the mans Patron may happily ſtorm elſe. Or elſe they ſay commonly, thou haſt ſinned, comfort thy ſelf, but deſpair not, Chriſt hath ſuffered, and thus skin over the wound, and let it feſter within for want of cutting it deeper: I ſay therefore, becauſe they want a faithful watch-man to cry *fire, fire*, in that ſleepy eſtate of ſinne and

Mans perdition is of himſelf.

Many periſh for want of faithfull Miniſters.

Mans perdition is of himself.

darkneſſe wherein they lie; therefore whole Townes, Pariſhes, generations of men, are burnt up, and periſh miſerably, *Lam.* 2. 14.

Reaſ. 2. Wicked men never conſider their miſeries.

Secondly, becauſe they have no leaſure to conſider of their miſery, when they have the means of revealing it unto them, as *Felix*, *Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leaſure to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, & he ſaith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and Sabbath-dayes; the world thus calling them on one ſide, and luſts on another, and the Devil on the other ſide, they have no leaſure to conſider of *Death*, *Devill*, *God*, nor *themſelves*, *Hell* nor *Heaven*. The Miniſter cries and knockes without, but there is ſuch a noiſe and lumber of tumultuous luſts, and vaine thoughts

Many mē ſo taken with the cares of the world, they never think of death, God, nor themſelvs.

thoughts in their hearts and heads, that all good thoughts are ſad unwelcome gueſts, and are knockt downe preſently.

Mans perdition is of himſelf.

Thirdly, becauſe if they have leaſure, they are afraid to know it. Hence people cry out of Miniſters, that they damne all, and will heare them no more, and they will not be ſuch fools as to beleeve all that ſuch ſay; the reaſon is, they are afraid to know the worſt of themſelves; they are afraid to bee cut, and therefore cannot endure the Chirurgion; they think, to be troubled in mind as others are, is the very high rode to deſpaire; and therefore if they doe heare a tale, how one after hearing of a Sermon, grew diſtracted, or drown'd or hang'd himſelf, it ſhall be an *item* and a warning to them, as long as they live, for troubling their hearts about ſuch matters. Men of guilty conſciences (hence) flie from the face of God, as priſoners from the Judge, as debters from the creditor. But if the Lord of Hoſts can catch you, you muſt and ſhall

Reaſ. 3. Wicked men are afraid to know their miſeries.

Mans perdition is of himself.

Reaſ. 4. Wicked men cannot ſee their miſery becauſe they look on it in falſe glaſſes.

ſhall feele with horror of heart that which you feare a little now.

Fourthly, becauſe if they be free from this fooliſh feare, they cannot ſee their miſery, by reaſon that they look upon their eſtates through falſe glaſſes, and by vertue of many falſe principles in their minds, they cheat themſelves.

Which falſe Principles are theſe principally; I will but name them.

1. Firſt, they conceive, God that made them, will not be ſo cruell as to damne them.

2. Secondly, becauſe they feel no miſery (but are very well,) therefore they feare none.

3. Thirdly, becauſe God bleſſeth them in their outward eſtates, in their corn, children, calling, friends, &c. would God bleſſe them ſo if hee did not love them?

4. Fourthly, becauſe they think ſin to be no great evill; for all are ſinners, ſo this cannot miſchieve them.

5. Fifthly, becauſe they think Gods mercy is above all his works, though ſin

ſin be vile, yet conceiving God to be all mercy, all hony, and no juſtice, they think they are well.

Mans perdition is of himſelf.

Sixthly, becauſe they think Chriſt died for all ſinners, and they confeſſe themſelves to be great ones. 6.

Seventhly, becauſe they hope well, and ſo think to have well. 7.

Eighthly, becauſe they doe as moſt do, who never crying out of their ſins while they lived, and dying like lambs at laſt, they doubt not for their parts, but doing as ſuch doe, they ſhall die happily, as others have done. 8.

Ninthly, becauſe their deſires and hearts are good, as they think. 9.

Tenthly, becauſe they doe as well as God will give them grace, and ſo God is in the fault onely, if they periſh. 10.

Theſe are the reaſons and grounds upon which prophane people are deceived.

Now it followeth to ſhew the grounds on which the finer ſort miſcarry.

Secondly,

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The second sort. Hollow professors deceive their own souls.

Secondly, hollow Professors cheat and cozen their own soules. It is in our Church as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, sapplesse, hollow, unsound creatures. These men twist their owne ruine with a finer thread, and can juggle better then the common sort, and cast mists before their owne eyes, and so cheat their owne souls. It's Ministers first work to turn men from darknesse into this light, *Acts* 26.18. and the Spirits first work to convince men of sin, *John* 16. 9. and therefore it's peoples maine work to know the worst at first of themselves.

How men come to be deceived about their spirituall estates. 1 Understanding. 2. Conscience. 3. Will.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding*.

Secondly, the false bastard peace begot and nourished in the *Conscience*.

Thirdly, the slye and secret distempers of the *will*.

First,

First, there are these seven drunken distempers in the understanding, or mind of man, whereby he cometh to be most miserably deceived.

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Seven distempers in the mind of man.

First, the understandings *Arrogancy*. You shal never see a man mean & vile in his owne eyes, deceived, *Psal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honour*, when in truth it was intended for poore *Mordecai*: For, pride having once over-spread the mind, it ever hath this property, it makes a peny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*, and therefore the proud *Pharisee*, when hee came to reckon with himselfe, he takes his poore counter, that is, *I am not as other men, nor as this Publidan*, and sets it down for 1000. l'. that is, hee esteemes of himselfe as a very rich man for it: So many a man becauſe he hath some good thing in himselfe, as, he is pitiful to the poor, he is a true man though a poor man, he

1. Arrogancy.

Arrogant men are like the proud Pharisee, *I am not as other men.*

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he was never given to Wine or Women: he magnifieth himselfe for this title, and so deceives & over-reckons himself. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest, and to be reputed so, not knowing what true grace means, therefore *Bristow*-stones are pearles in their eyes. A little seeming grace shines so bright in their eyes, that they are halfe bewitched by it, to think highly of themselves, although they be but glittering seeming Jewels in a swines snout. A cab of Doves dung was sold in *Samaria's* time of famine at a great rate; a man living in such a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that looks through a red glasse, all things appear red; a man looking upon

upon himſelfe through ſome faire ſpectacles, through ſome one good thing that hee hath in himſelfe, appeares faire to him. It is ſaid, *Luke* 20 *ult.* the *Phariſees devoured widows houſes.* Might not this racking of rents make them queſtion their eſtates? No. Why? They for pretence made *long prayers*: ſo, many men are drunk now and then, but they are ſorry; they cannot but ſin, but their deſires are good; they talke idly, but they live honeſtly; they do ill ſometimes, but they meane well. Thus when ſome good things are ſeen in themſelves, pride puffs them up with an overweening conceit of it, and ſo they cozen their own ſouls.

Mans perdition is of himſelf.

Secondly, the underſtandings *Obſtinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good eſtate*, will not ſuffer this conceit to be pluckt out of it. Now, your old rooted, yet rotten profeſſors, having grown long in a good conceit of themſelves, will not beleeve that they have been fooles all their

2. Obſtinacie.

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their life time, and therefore now muſt pull down, and lay the foundation again; and hence you ſhall have many ſay of a faithfull Miniſter that doth convince and condemne them and their eſtate to bee moſt wofull; What? ſhall ſuch an upſtart teach me? Doth hee thinke to make mee dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been ſo long abominable and vile before God? No ſilver can bribe a man to caſt away his old traditionall opinions and conceits, whereby hee cheats himſelfe till Chriſts bloud doe it, 1 *Pet.* 1.18. And hence the woman of *Samaria* objected this againſt Jeſus Chriſt, that their old *Fathers worſhipped in that Mountain*, and therefore it was as good a place as *Jeruſalem*, the place of Gods true worſhip, *John* 4. 20. Men grow crooked and aged with good opinions of themſelves, and can ſeldome or never be ſet ſtraight again. Hence ſuch kind of people, though they would fain be taken for

When mē grow aged with good opinion of themſelvs, are hard to be reduced.

honeſt

honeſt religious Chriſtians, yet will never ſuſpect their eſtates to be bad themſelves, neither can they endure that any other ſhould ſearch or ſuſpect thē to be yet rottē at the heart: and are not thoſe wares and commodities much to be ſuſpected, nay concluded to be ſtark naught, which the ſeller will needs put upon the Chapman without ſeeing or looking on them firſt? It's a ſtrong argument we produce againſt the Papiſts religion to be ſuſpected to be bad, becauſe they obtrude their opinions on their followers, to be beleeved without any heſitation or diſpūte about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honeſty* or form of pietyare counterfeit wares, that cānot endure ſearching, becauſe thou wilt not be driven from this conceit, *I am in a good eſtate, I have been ſo long of this good mind, and therefore will not begin to doubt now*. It's to be feared, that ſuch kind of people (as I have much obſerved, are either notoriouſly ignorant,

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Obſtinate men conceit themſelves in a good eſtate.

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or have ſome time or other falle into ſome horrible ſecret grievous ſins, as *whoredome*, *oppreſſion*, or the like, the guilt of which lying yet ſecretly on them, makes them flie from the light of *Gods truth*, which would find them out, quarrelling both againſt it & the Miniſters that preach it, *Rom.* 2. 8. And therefore as it is with theeves when they have any ſtollen goods brought within doores, they will not be ſearched or ſuſpected, but ſay, they are as honeſt men as themſelves that come to ſearch; for they feare if they be found out, that they ſhall be troubled before the Judge, and may hardly eſcape with their lives: ſo many old profeſſors, when the Miniſter comes to ſearch thē, they clap to the doores upon the *man* and *truth* too, and ſay, *They hope to be ſaved as well as the beſt of them all*; the reaſon is, they are guilty, they are loath to be troubled and caſt down by ſeeing the worſt of themſelves, and think it's hard for them to go to heaven and be ſaved, if they have been in a wrōg way all their life time.

An

An honeſt heart wil cry after the beſt meanes, *Lord ſearch me, Iob.* 3.20. and open all the doores to the entertainment of the ſtraiteſt, ſtricteſt truths.

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Thirdly, the underſtandings *Obſcurity*, or *ignorance* of the infinite exactnes, glorious purity, & abſolute perfection of the law of God; whence it cometh to paſſe that this burning lamp, or bright Sun of Gods law, being ſet and obſcured in their mindes, rotten glowormes of their own righteouſnes, doing ſome things according to the law of God, ſhines and gliſters glorioufly in their eyes, in the dark night time of diſmal darknes, by doing of which they think they *pleaſe God*, & their *eſtates are very good. I was alive* (ſaith *Paul, Rom.* 7. 9. *without the law*, and he gives the reaſon of it, becauſe ſin did but ſleep in him like a cut-throat in an houſe, where all is quiet. Before the law came, he ſaw not that deadly ſecret core of corruptiõ, & that litter of rebelliõ that was lurking in his heart, and therfore thought highly of himſelfe for his *own righteouſneſſe.*

3. Obſcurity.

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teouſneſſe. The *Goſpel* is a *glaſs* to ſhew men *the face of God in Chriſt*, 2 *Cor.* 2. *ult.* The law is that *glaſs* that ſheweth a man *his own face*, and what he himſelf is. Now if this *glaſs* be taken away, & not ſet before a deformed heart, how can a man but think himſelf fair? And this is the reaſon why civil men, formaliſts, almoſt every one, think better of themſelves then indeed they are, becauſe they reckon without their hoſt, that is, they judge of the number, nature, and greatnes of their ſins, by their own books, by their own reaſon, they look not *Gods debt-book*, *Gods exact laws* over, & compare themſelves therewith; if they did, it would amaze the ſtouteſt heart, & pluck down mens plumes, and make them ſay, *Is there any mercy ſo great as to paſſe by ſuch ſins, and to put up ſuch wrongs, and to forgive ſuch ſinnes and debts, one of which alone may undoe me, much more ſo many?*

Gods law a fit glaſſe for men to ſee their own miſery in.

4. Security of mans underſtanding a hinderāce that men never ſee themſelvs.

Fourthly, the underſtandings *Security or ſleepines*, whereby men never reflect upon their own actions, nor cōpare them with the rule, although they

they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair glaſs before thē, but never beholding themſelves in the glaſs, they never ſee their ſpots. This is the woe of moſt *unregenerate men*; they want a reflecting power & light to judge of themſelves by, *Jer.* 8. 6. You ſhall have them think on a Sermon, Here's for ſuch a one, & ſuch an one is touched here; when it may be the ſame Sermon principally ſpeaks of them; but they never ſay, *This concerneth me, I was found out through the goodnes of the Lord to day, and ſurely the man ſpake unto none but unto me, as if ſome body had told him what I have done.* And hence you ſhall find out many lame Chriſtians, that will yeeld to all the truths delivered in a Sermon, and commend it too, but go away & ſhake off all truths that ſerve to convince them. And hence many men when they examine themſelves in generall, whether they have grace or no, whether they love *Chriſt* or no, they think yes, that they do with all their hearts;

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Men are apt to ſhake off thoſe truths that ſerve to convince them.

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yet they neither have this grace or any other, what ever they think, because they want *a reflecting light to judge of generals by their own particular courses.* For tell these men that he that loves another truly, wil often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing. Now ask them if they *love Christ* thus; If they have any *reflecting light*, they will see where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they doe not only *wrong him*, but make a light matter of it when it is done, all are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others haply lament his estate, that see afarre off, but cannot help him, *Isai.* 42. 25. A man that is to be hang'd the next day, may dream over-night he shall be a King; why? because he is asleep, he *reflects not on himselfe.* Thou mayst go to the Devil, & be damned, and

Isa. 42. 25 Therefore he hath powred upon him the fury of his anger, &c.

and yet ever think and dream, *that all is well with thee.* Thou haſt no *reflecting light to judge of thy ſelf.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devill and deluſion ſhut you out of your own houſe, from ſeing what Court is kept there every day.

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Fifthly, the underſtandings *Impiety*, whereby it leſſens & vilifies the glorious *grace of God* in another: whence it comes to paſſe, that this deluded ſoul ſeeing none much better then himſelfe, concludes, If any be ſaved, I ſhal no doubt be one, *Iſa.* 26. 10, 11. Men will not behold the Majeſty of *God* in the lives of his *people*; many a man being too light, yet deſirous to goe and paſs for currant, weighs himſelf with the *beſt people*, & thinks, what have they that I have not? what doe they that I do not? And if he ſee they go beyond him, then he turns his own ballance wth his finger, & makes thē too light, that ſo *he himſelf* may paſs for weight.

5. Impiety of the underſtanding leſſening the grace of God.

Wicked men vilify Gods people.

And this vilifying of them & their grace, judging them to be of no other

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metall then other men, appeares in three particulars.

First, they raise up false reports of Gods people, and nourish a kennel of evil suspitions of them: if they know any sin committed by them, they will conclude, *They be all such*: if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites*: if they are not so uncharitable (having no grounds) they propheſie they will *hereafter* be as bad as others, though they carry a faire flourish now.

1. By raising false reports upō Gods people.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling only by their out-side, and by what they see in them, and so, like children, seeing starres a great way off, think them no bigger nor brighter then winking candles. They stand afar off from seeing the inside of a child of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, & that fellowship they have with their God; and hence they judge but meanly of them,

2. By cōparing Gods people with themselvs.

them, becauſe the outſide of a Chriſtian is the worſt part of him, and his glory ſhines chiefly within.

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Thirdly, if they ſee Gods people doe excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, becauſe it hath not that ſtamp that honeſt mens money hath: But this prank they play, they think ſuch and ſuch good men have a greater meaſure, & a higher degree of grace then themſelves, yet they dare be bold to think and ſay, *Their hearts are as upright though they be not ſo perfect as others are*: and ſo vilifie the grace that ſhines in the beſt men, by making this gold to differ from their own copper, not eſſentially, but gradually, and hence they deceive themſelves miſerably; not but that one (*Star*, or) ſincere Chriſtian differs frō another in glory: I ſpeake of thoſe men only, that never were fixt in ſo high a Spheare as true honeſty dwels, yet falſly father this bad concluſion, that they are upright for their meaſure,

3. They think themſelves as upright, though not ſo perfect as they.

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sure, that they have not the like measure of grace received, as others have.

6. Idolatry.

Sixthly, the understandings *Idolatry*; whereby the mind sets up, and bows down to a false image of grace; that is, the mind being ignorant of the height and excellence of true grace, takes a false scantling of it, and so imagins and fancies within it selfe, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom.* 10. 3. And the mind comes to set up her Image thus.

Men fancy cómon grace to be true grace.

1. First, the mind is hanted & pursued with troublesome fears of hell, *Conscience* tells him he hath sinned, & the *Law* tells him he shall die, and *Death* appears and tells him, he must shortly meet with him; and if he be taken away in his sinnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soule from these miseries; he

he hopeth it ſhall not prove ſo evill with him, but feares it will.

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Secondly, hereupon hee deſireth peace and eaſe, and ſome aſſurance of freedome from theſe evils. For it is an hell above ground ever to be on the rack of tormenting feares. 2.

Thirdly, that he may have eaſe, he will not ſwagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but deſires ſome grace, (and commonly it's the leaſt meaſure of it too:) Hereupon he deſires to heare ſuch Sermons, and read ſuch books as may beſt ſatisfie him concerning the leaſt meaſure of grace; for, ſinne only troubling him, grace only can comfort him ſoundly: And ſo, *Grace*, which is meat & drink to an holy heart, is but Phyſicke to this kind of men, to eaſe them of their feares and troubles. 3.

Hereupon being ignorant of the height of *true grace*, hee fancieth to himſelf ſuch a meaſure of common *grace* to be true *grace*. As, if he feeles him- 4.

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himself ignorant of that which troubles him: so much knowledge will I then get, saith he. If some foul sins in his practice trouble him, these he wil cast away, and so reformes: If omission of good duties molests him, he will heare better, and buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5. When hee hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too, so that if he dieth, he thinks hee shal do well; if he liveth, he thinks & hopes he shall grow better; and when he is come to his own pitch, here hee sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thankes God, that care is past*. The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace, coming by his own working, not by God Almighties power. Let a man have

have falſe weights, he is cheated grievouſly with light gold; why? becauſe his weights are too light: ſo theſe men have too light weights to judge of the weight of true grace, therefore light, clipt, crackt peeces cheat them. Hence you ſhal have thoſe men commend pithleſſe ſapleſſe men for very honeſt men as ever brake bread; why? they are juſt anſwerable to their weights. Hence I have not much wondred at them, who maintain that a man may fall away from true grace: the reaſon lieth here: They ſet up to themſelves ſuch a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true grace, *veritate eſſentiæ* onely, may be loſt, not that grace which is true, *veritate firmæ ſoliditatis*; which latter, being rightly underſtood, may be called *ſpeciall grace*, as the other *common grace*. Hence alſo you ſhall have many profeſſors hearing a hundred Sermons, never moved to grow better. Hence likewiſe you ſhal ſee our common

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Bellarmine

Mans perdition is of himself.

mon Preachers comfort every one almost, that they see troubled in mind, because they think presently, they have true grace: Now they begin to be sorrowfull for their sins. 'Tis just according to their own *light weights*.

For the Lords sake take heed of this deceit. True *grace* (I tell you), it's a rare pearle, a glorious Sun clouded frō the eyes of all but them that have it, *Rev.* 2. 17. a strange, admirable, almighty work of God upon the soule, which no created power can produce, as far different in the least measure of it, from the highest degree of common grace, as a Devill is from an Angel; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol-honesty*, true *grace* never aims at a pitch, it aspires onely to perfection, *Phil.* 3. 12, 13. And therefore *Chrysostome* calls S. *Paul. insatiabilis Dei cultor*, a greedy, insatiable worshipper of the Lord Almighty.

True grace is clouded from the eyes of all but them that have it.

7 Error a cause of mans ruin.

Seventhly, the understandings *Error is another cause of mans ruine*. And that

that is ſeen principally in theſe five things, theſe five errors or falſe conceits.

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I.

First, in judging ſome trouble of mind, ſome light ſorrow for ſin to be true repentance; and ſo thinking they doe repent, hope they ſhall be ſaved; for ſin is like ſweet poyſon, while a man is drinking it down by committing it, there is much pleaſure in it; but *after* the committing of it, there is a ſting in it, *Prov.* 23. 31, 32, *then* the time cometh whē this poyſon works, making the heart ſwell with griefe; ſorry they are at the heart, they ſay, for it; and the eyes drop, and the man that committed ſin with delight, *now* cryes out with grief in the bitterneſſe of his ſoul, *O that I, beaſt that I am, had never committed it! Lord, mercy, mercy!* *Pro.* 5. 3, 4, 11, 12. Nay, it may be, they will faſt, and humble, and afflict their ſouls voluntarily for ſin, & now they think they have repented, *Iſa.* 58. 3. and hereupon when they hear, that all that ſin ſhal die, they grant this is true indeed, except a man repent, & *ſo* they think

Sinne is like ſweet poyſon, pleaſant in the drinking, but bitter in the working.

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think *they have done already*. This is true, *At what time soever a sinner repents, the Lord will blot out his iniquities*. But this repentance is not when a man is troubled somewhat in mind, for sin, but when he cometh to mourn for sin as his greatest evill, as if hee should see all his goods and estate on a light fire before him; and that not for some sins, but all sins, little and great; and that not for a time, for a fit and away (a land-flood of sorrow) but alwayes like a spring never dry, but ever running all a mans life time.

2. Secondly, in judging the striving of conscience against sin, to be the striving of the flesh against the spirit, and hence come these speeches from carnal black mouths, *The spirit is willing, but the flesh is weak*: And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the children of God themselves. As sometime I once spake with a man that did verily think that *Pilat* was an honest man, because he was so unwilling to crucifie

crucifie Christ; which unwillingneſſe did ariſe onely from the reſtraint of conſcience againſt the fact. So many men judge honeſtly, yet ſimply upon ſuch a ground of themſelves, they ſay they ſtrive againſt their ſins, but *Lord be mercifull unto them*, they ſay *the fleſh is fraile*; and hence *Arminius* gives a divers interpretation of the 7. chapter to the *Romans* from ordinary Divines; concerning which *Paul* ſpeaks in the perſon of an unregenerate man, becauſe he obſerved divers graceleſſe perſons (as he ſaith himſelfe) having fallen, and falling commonly into ſins againſt conſcience, to bring that chapter in their own defence & comfort, becauſe they did that which they allowed not, v. 15. and ſo it was not they, but *ſin* that dwelled in them.

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Arminius.

And ſo many among us know, they ſhould be better, and ſtrive that they may grow better, but through the power of ſin cannot; conſcience tells them they muſt not ſin, their hearts and luſts ſay they muſt ſin; and here forſooth is fleſh and ſpirit: Oh no,

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The striving of conscience and lust every reprobate may have.

here is conscience and lust only by the eares together; which striving, *Herod*, *Balaam*, *Pilat*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, & more power of sin in the heart; as, it's no wonder if a horse run away when he is loose; but when his bit and bridle is in his mouth, now to be wild, argueth he is altogether untamed and unsubdued. Take heed therefore of judging your estate to bee good, because of some backwardnesse of your hearts to commit some sins, though little sins; for thy sins may be, and, it is most certain, are more powerful in *thee*, then in others that have not the like struglings, because *they* have not such checks as thou hast to restraine thee. Know therfore that the striving of the *spirit* against the *flesh*, is against sin, *because it is sinne*, as a man hates a Toad, though he be never poysoned by it; but the striving of thy conscience against sin, is only against sin, because it is a *troubling or a damning sin*;

The

The ſtriving of the ſpirit againſt the fleſh, is from a deadly hatred of ſin; *Rom.7.15.* But thy ſtriving of conſcience againſt ſin, is onely from a feare of the danger of ſin; for *Balaam* had a mind to curſe the Iſraelites for his moneys ſake, but if he might have had an houſe ful of ſilver and gold (which is a goodly thing in a covetous eye) it is ſaid, *He durſt not curſe them.*

Mans perdition is of himſelf.

Thirdly, in judging of the ſincerity of the heart by ſome good affection in the heart. Hence many a deluded ſoul reaſons the caſe out thus with himſelf: Either I muſt be a prophane man, or an hypocrite, or an upright man. Not prophane, I thank God, for I am not given to whoring, drinking, oppreſſion, ſwearing: Nor hypocrite, for I hate theſe ſhewes, I cannot endure to appear better without then I am within; therefore *I am upright.* Why? Oh, becauſe my heart is good, my affections and deſires within are better then my life without, and what ever others judge of me, I know mine own heart, and the heart is all that

3.

Mans perdition is of himself.

He that trusteth in his own heart, is a foole, &c.

God desires. And thus they foole themselves, *Pro.* 28.26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

Selfe-love wil make a man seek his own good & safety; hence it wil pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privatly make him seek, and pray, and tug hard for pardon, for Christ, for mercy, *Lord, evermore give us of this bread.* But the love of Christ makes a man desire Christ and his honor for *himself*, and all other things for *Christ*: It is true, the desires of Sonnes in Christ by faith are accepted ever, but the desire of servants, men that work onely for their wages out of Christ, are not.

4. Fourthly, in judging of Gods love to them, by aiming sometimes at the glory

glory of God. Is this possible, that a man should aim at Gods glory, and yet perish? Yes, and ordinarily too; a man may bee liberall to the poore, maintaine the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: but here is the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtile Apprentice may do all his masters work, but he may take the gain to himselfe, or divide it betwixt his master and himselfe, and so may be but a knave, as observant as he seems to be: So a subtile heart (yet a villanous heart) may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works, but what's his last end? It's that he might gain respect, or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any mony sometimes that

Mans perdition is of himself.

2 Kings 10.18.

Mans perdition is of himself.

he could pray ſo well, know ſo much, and do as others doe, and yet his laſt end is for himſelf; but *how can you beleeve, if you ſeek not that glory that comes from God*, ſaith Chriſt? There's many ſeek the honor of Chriſt, but doe you ſeek his honor *onely*? Is it your laſt end where you reſt and ſeek no more but *that*? If thou wouldeſt know whether thou makeſt Chriſts glory thy laſt end, obſerve this rule:

Gods honor ſhould be ſought as the chiefeſt good.

If thou art more grieved for the eclipſe of thine own honor, and for thine own loſſes, then for the loſſe of Gods honor, it is an evident ſigne thou loveſt it not, deſireſt it not as thy chiefeſt good, as the laſt end, for thy *ſummum bonum*, and therfore doſt not ſeek Gods honour in the prime and chiefeſt place. Sin troubled *Paul* more than all the plagues & miſeries of the world. Indeed, if thy name be daſhed with diſgrace, and thy wil be croſſed, thy heart is grieved and diſquieted, but the Lord may loſe his honor daily by thine own ſins, and thoſe that be round about thee, but not a teat, not a ſigh,

sigh, not a groan to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name, or honor, as thy greatest good.

Mans perdition is of himself.

Fifthly, in judging the power of sin to be but *infirmity*; for if any thing trouble an unregenerate man, and makes him call his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them that will humble them, and make them live by faith; therefore the power of sin only can justly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the best are compassed about withal, he cannot but lie down securely, and think himself well. And if this error be setled in one that lives in no one known sin, it is very difficult to remove: for let the Minister cast the sparks of hell in their faces, and denounce the terror of God against them, they are never stirred: Why? because they think, *here's for you that*

5.

Mans perdition is of himself.

live in ſinne, but as for themſelves, although they have ſinnes, yet they ſtrive againſt them, & ſo cannot leave them; for, *we muſt have ſin as long as we live here*, they ſay. Now mark it, there's no ſurer ſigne of a man under the bloudy reigne and dominion of his luſts and ſinnes, than this, that is, to give way to ſinne, (though never ſo little and common) nor to be greatly troubled for ſinne (for they may be a little troubled) becauſe they cannot overcome ſinne. I deny not, but the *beſt* doe ſinne daily, yet this is the diſpoſition of *Paul*, and every child of God, he mourneth not the leſſe, but the more for ſin; though hee cannot quite ſubdue them, caſt them out and overcome them. As a priſoner mourns the more that he is bound with ſuch fetters he cannot break; ſo doth every one truly ſenſible of his wofull captivitie by ſinne. This is the great difference between *a raging ſin* a man wil part withall; and a ſin of infirmity a man cannot part withall; a ſin of infirmitie is ſuch a ſin as a man would

would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man haply by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mourns the lesse for it, and gives way unto it. Now for the Lords sake, take heed of this deceit; for I tell you, those sins you cannot part withall, if you groan not day and night under them (saying, O Lord help me, for I am weary of my selfe, and my life) will certainly undoe you. You say, you cannot but *speak idlely*, and *think vainly*, and *doe ill*, as all doe sometimes; I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devill, untill the judgement of the *great day*.

Mans perdition is of himself.

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Camp tremble when Scouts are asleep, or give false

2.

Mans perdition is of himself.

falſe report, when the enemies are neer them? Moſt men think they are in a ſafe eſtate, becauſe they were never in a troubled eſtate, or if they have been troubled, becauſe they have got ſome peace and comfort after it.

How falſe peace is bred in the ſoul.

Now this falſe peace is begot in the heart by theſe foure means:

1. By *Satan.*
2. By *falſe Teachers.*
3. By *a falſe ſpirit.*
4. By *a falſe application of true promiſes.*

I. By Satan.

I. By *Satan*, whoſe Kingdom ſhall fall if it ſhould be divided, and be alwayes in a combuſtion: hence he laboureth for peace, *Luke* 11. 21. *when the ſtrong man keepeth the palace, his goods are in peace*, that is, when Satan armed with abundance of ſhifts and carnall reaſonings poſſeſſeth mens ſouls, they are at peace.

Now look as maſters give their ſervants peace, even ſo the Devill.

1. By removing all things that may trouble them: And,

2. By giving unto them all things that

that may quiet and comfort them, as meat, drink, reſt, lodging, &c. ſo doth Satan deale with his ſlaves and ſervants.

Mans perdition is of himſelf.

Firſt, by removing thoſe ſins which trouble the conſcience: for a man may live in a ſin, & yet never be troubled for that ſin; for ſin againſt the light of conſcience, only troubles the conſcience; as children that are tumbling and playing in the duſt, they are not troubled with all the duſt, nay, they take pleaſure to wallow in it; but onely with that (whether it bee ſmall or great) that lights in their eyes. And hence that young man came boaſting to Chriſt, that he had kept all the commandements from his youth, *but went away ſorrowfull*, becauſe that duſt, *that ſin* he lived in with delight before, fell into his eyes, and therefore was troubled: Now mark the plot of the Devill, when hee can make a man live, and wallow, and delight in his ſins, and ſo ſerve him, and yet will not ſuffer him to live in any ſin againſt conſcience, whereby hee

ſhould

Mans perdition is of himself.

ſhould be troubled, and ſo ſeeke to come out of his wofull eſtate, *he is ſure this man is his own*; and now a poore deluded man himſelfe goes up and down, not doubting but he ſhall be ſaved; why? becauſe their conſcience (they thank God) is cleare, and they know of no one ſin they live in, they know nothing by themſelves that may make them ſo much as ſuſpect their eſtate is bad, *Matth. 9. 13. I came not to call the righteous, but ſinners to repentance*, that is, ſuch an one as in his own opinion is fiſh-whole; every ſin being a child of Gods ſicknes, he is never without ſome kind of ſorrow: but ſome ſinnes onely being a naturally mans ſickneſſe, they being removed, he recovers out of his former ſorrow, and growes well againe, and thinks himſelfe ſound: but the Lord Jeſus never came to ſave ſuch, therefore Satan keeps poſſeſſion of them. For the Lords ſake look to this ſubtilty; many thinke themſelves in a good eſtate, becauſe they know not the particular ſin they live in: where-

as

as Satan may have ſtronger poſſeſſion of ſuch as are bound with his inviſible fetters and chaines, when thoſe that have their pinching bolts on them, may ſooner eſcape.

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Secondly, by giving the ſoule *Liberty* to recreate it ſelfe in any ſinfull courſe, wherein the ey of conſcience may not bee pricked and wounded. Servants when they are put alwayes to work, and never can go abroad, are weary both of work and maſter: that maſter pleaſeth them, that giveth them moſt liberty. To be pent up all the day long in doing Gods work, *watching, praying, fighting* againſt every ſinne, this is a burden, this is too ſtrict, and becauſe that they cannot endure it, they thinke the Lord looks not for it at their hands. Now Satan gives men liberty in their ſinfull courſes; and this liberty begets peace, and this peace makes them think well of themſelves, 2 *Pet.*2.19. There's many rotten Profeſſors in theſe dayes, that indeed will not open their mouthes againſt the ſincere hearted

2. By Liberty in ſin.

Mans perdition is of himself.

hearted people of God, yet they walk loosly, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires, and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty, and never trouble themselves with these needlesse controversies; to what end, or in what manner doe I use these things? whereas the righteous man feareth alway, considering there is a snare for him in every lawful liberty. May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devil gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

Thirdly, by giving the soule good diet, *meat* and *drink* enough, what dish he likes best. Let a master give liberty, yet his servant is not pleased, unlesse he hath meat and drink and food: so there's no wicked man under Heaven, but as hee takes too much liberty in the use of lawfull things, so he feedeth his heart with some unlaw-

Unlawfull secret lust to be avoyded.

full

full ſecret luſt, though all the time he live in it, it may be, it is unknown to him, *Luke 16. Dives* had his diſh, his *good things*, and ſo ſang himſelfe aſleep, and bade his ſoule *take his eaſe and reſt*: yea, obſerve this diet is poyſoned in it ſelf, but ever commended to the ſoule as wholſome, good, and lawfull. They chriſten ſin with a new name, as Popes are at their election, if he be bad, they call him ſometimes *Pius*; if a coward, *Leo*, *&c.* So *covetouſneſſe* is good husbandry; *Company-keeping*, good neighbourhood; *lying*, to ſave their credit from cracking, but a handſome excuſe: and hence the ſoule goes peaceably on, and beleeves he is in a good eſtate.

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Fourthly, by giving the ſoule reſt and ſleep, that is, ceſſation ſometimes from the act of ſin; hence they are hardly perſwaded that they live in ſin, becauſe they ceaſe ſometimes from the act of ſin, as no man doth alwayes ſwear, nor is hee alwayes drunk, nor alwayes angry. They think only their falls in theſe or the like ſins, are ſlips and

4.

Mans perdition is of himself

and falls which the best men may have sometimes, and yet be a dear child of God. Oh! Satan will not alwaies set men at his work; for if men should alwaies have their cups in their hands, and their queans in their arms; if a covetous man should alwaies root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man should alwaies speak *idlely*, & never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth, but by giving men respite from sinning for a time, Satan getteth strōger possession afterwards, as *Mat.* 12.43. *when the unclean spirit is gone out of a man, it returns worse. Sampsons* strength alwaies remained, & so doth sins strēgth in a natural man, but it never appears untill temptation come.

5. Faire promises of heaven

Fifthly, by giving the soule faire promises of heaven and eternall life, & fastning them upon the heart. Most men are confident their *estate is good*, and though God kills them, yet will they trust in him, and cannot be beaten

ten from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *ſhe ſhould not die*, ſo doth he inſinuate his perſwaſions to the ſoul, though it live in ſin, he ſhall not die, but do well enough, as the preciſeſt. Satan gives thus *good words*, but *wofull wages*, the eternal flaſhes of hell.

Mans perdition is of himſelf.

II. *By falſe Teachers*, who partly by their looſe examples, partly by their flattering doctrines in publick, and their large charity in privat, dawbing up every one (eſpecially that is a good friend unto them) for honeſt & religious people; and if they be but a little troubled, applying comfort preſently, and ſo healing them that ſhould be wounded, and not telling them roundly of their *Herodias*, as *John Baptiſt* did *Herod*. Hereupon they judge themſelves honeſt, becauſe the Miniſter will give them the beggerly paſport, and ſo they goe out of the world, and die like Lambs, being wofully cheated, *Mat.* 24. 11. Look abroad in the world, and ſee what is the reaſon ſo many feed their hearts

II. Falſe teachers flatter men in their ſins, applying comforts to them that ſhould be wounded.

Mans perdition is of himself.

with confidence they shall bee saved, yet their lives condemne them, and their hearts acquit them; the reason is, such and such a Minister will go to the Ale-house, and he never prayes in his family, & he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400. false prophets. Whilst the Minister is of a loose life himself, he wil wink at others and their faults, lest in reproving them, he should condemne himself, and others should say unto him, *Physitian heale thy selfe.* Theeves of the same company will not steale from one another, lest they trouble thereby themselves; and hence they give others false Cards to saile by, false Rules to live by; their unconscionable large charity, is like a gulf that swalloweth ships (souls I mean) tossed with tempests and not comforted, *Isa.* 54. 7, 8. and hence all being fish that cometh to their net, all men think so of themselves.

III. III. A *false spirit.* This is a third cause

cause that begets a false peace. As there is a true *Spirit that witnesseth to our spirits, that we are the sonnes of God, Rom.* 8. 16. So there is a false spirit, just like the true one, witnessing that they are the sons of God, 1 *John* 4. 1. We are bid to *try the spirits*: now if these spirits were not like Gods true Spirit, what need triall? As, what need one try whether dirt bee gold, which are so unlike to each other? And this spirit I take to be set down, *Mat.* 24. 23. Now look as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

Many perditions is of matter.

There is a false spirit that speakes peace whē there is warre.

First, the Spirit of God humbles the soul: so before men have the witnesse of the *false spirit*, they are mightily cast down and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal.* 66. 3.

1. Comparison between true and false spirits.

Secondly, the Spirit of God in the Gospel reveales Jesus Christ and his willingnesse to save; so the *false spirit* discovereth Christs excellency and willingnesse to receive him, if he will

2. The Spirit of God reveales Christ willing to save.

Mans perdition is of himself.

but come in. It fareth with this ſoule as with Surveyors of lands, that take an exact compaſſe of other mens grounds, of which they ſhal never enjoy a foot. So did *Balaam*, *Num.* 24. 5, 6. this falſe ſpirit ſheweth them the glory of heaven and Gods people.

3. Thirdly, hereupon the ſoul cometh to be affected, and to taſt the goodneſſe and ſweetneſſe of Jeſus Chriſt, as thoſe did, *Hebr.* 6. and the ſoule breaks out into a paſſionate admiration: Oh! that ever there ſhould bee any hope for ſuch a vile wretch as I am and have been, and ſo joyes exceedingly, like a man halfe way rapt up into Heaven.

Fourthly, hereupon the ſoule being comforted after it was wounded, now calleth God, *my God*; and Chriſt, *my ſweet Saviour*, and now it doubts not but it ſhall be ſaved; why? becauſe I have received much comfort after much *ſorrow and doubting*, *Hoſ.* 8. 2, 3. and yet remains a deluded miſerable creature ſtill. But here mark the difference between the witneſſe of each

ſpirit,

ſpirit. The *falſe ſpirit* makes a man beleeve he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: but the *true ſpirit* perſwades a man his eſtate is good and ſafe, becauſe hee hath not onely taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpel, that rejoyced he had found *the Pearle*, but yet ſtaies not here, but ſells away all, and *buyes* the Pearle. Like two Chapmen that come to buy Wine, the one taſts it, and goeth away in a drunken fit, and ſo concludes it is his, So a man doth that hath the falſe ſpirit: but the true ſpirited man doth not onely taſt, but buyes the Wine, although he doe not drink it all down when he cometh to taſt it; yet he having been incited by taſting to buy it, *now* he calls it his own: So a child of God taſting a little of God, and a little of Chriſt, and a little of the promiſes at his firſt converſion, although he taſts not all the ſweetneſſe that is in God, yet he forſakes all for God,

Mans perdition is of himſelf.

The falſe ſpirit perſwades a man to be in a good eſtate when he is not.

Mans perdition is of himself.

The true Spirit when it hath tasted of God, desires more of God.

for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soule tast the love of the Lord, stirreth up the soule to doe and work mightily for the Lord. Now the soule crieth out; *what shall I doe for Christ that hath done wonders for me?* if every haire on my head were a tongue to speak of his goodnes, it were too little. *Nehem.* 8. 10. *The joy of the Lord is our strength*, *Psa.* 51. 12. *Uphold me with thy free spirit*, or as the *Chaldean* Paraphrase hath it, thy *Kingly spirit*; the Spirit of Adoption in Gods child is no underling, suffering men to lie down, and cry, my desires are good, but flesh is fraile; No, it is a Kingly spirit *that reignes* where it *liveth*.

IV.

The Jews thought themselvs happy because they had *Abraham* to their father.

IV. *False applying of true promises*, is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as hee thinks) for his estate, now he thinkes all

all safe. This did the *Jewes*, they said, *we have Abraham to our Father*, and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed.* But here is a difference between a child of Gods application of them, and a wicked mans; the first applieth them so to him, as that he liveth upon them, & nothing but them; and to whom doth the dug belõg, but to the child that liveth upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

Mans perdition is of himself.

By these foure means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will onely name three.

III. The third cause of mans being deceived.

First, when the *Will* is resolved to go on in a sinfull course, and then sets the

1.

Mans perdition is of himself.

the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnes of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself, as many doe, except *there* where his darling lust lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stolne gods, and so never finds out himself, *Joh.* 3.20. A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinfull course at his ease, will search himselfe, and let some light come into his mind.

And hence many prophane persons that know much, (their opinions are

are orthodox, their discourse savoury) yet doe they know little of themselves, and of those sins and lusts that haunt them, which they must part with, because this light troubleth thē, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here: Hence many men that live in those sins of the grossest usury, finding the gain, and tasting the sweet of that sin, will read all books, goe to all those Ministers they suppose, that hold it lawfull, and so pick up and gather reasons to defend the lawfulnesse of the sin, and so because they would not have it to be a sin, find out reasons whereby they think it no sin; but the bottome is this, their *will* hath got the bribe, and now the understanding playes the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an errour.

Mans perdition is of himself.

When men have tasted the sweetnesse of sin, they are like bribed Lawyers, ready to plead for it.

Secondly, when the *will* sets the understanding awork to extenuate & lessen sinne: for many when they see their

2. Wicked men will lessen and excuse their sins, &c.

Mans perdition is of himself.

their ſins, yet make it ſmall by looking at the falſe end of their Opticke glaſſe; they think ſuch ſmall matters never make any breach between the Lord & their ſouls. Hence they ſay, *The beſt man ſins ſeven times a day*; and, *who can ſay, My heart is clean?* What is the reaſon that a child of God hath little peace many times after commiſſion of ſmall ſins? Oh! it is becauſe they ſee the horrible nature of the leaſt ſin; ſmall wrongs againſt ſo dear, ſo great a friend as the Lord is, it cuts their hearts; yet a carnall heart is never troubled for great ſins, becauſe they make a light matter of them.

3. When mē are wilfully ignorant, they never fear their eſtate.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men ruſh on in ſinne, as the horſe into the battell. Hence men never feare their eſtates, becauſe they know not Gods wrath hanging over them. Coldeſt ſnakes when they are frozen with cold, never ſting nor hurt; one may carry a neſt of them in his boſome: but bring them to the fire, then they hiſſe

hisse and sting: so sinne, when it is brought neer Gods wrath (that devouring fire,) it makes men cry out of themselves, then I am undone, oh I am a lost creature; but being not thus heated, sin never makes a man cry out of himselfe.

Mans perdition is of himself.

These are the causes why men are ignorant of their wofull miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot that spoyls thousands.

Yet there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnall security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, hee will never greatly care to come out of it, *Isai.29.9,10.* Now this is the estate of many a soule, he doth know his misery

The 2d reason why men ruine themselves, is carnall security.

Mans perdition is of himself.

ſery, but by reaſon of the ſleepy, ſecure, ſenſleſſe ſpirit of ſlumber, he never feels it, nor mourns under it, and ſo comes not out of it.

Reaſons of ſecurity

Now the reaſons of this ſecurity are theſe:

Reaſ. 1. Why men ruine themſelvs.

Becauſe God powres not out the full meaſure of his wrath upon men, becauſe hee kindles not the pile of wrath that lies upon men, it's reſerved and concealed, *not revealed from heaven*, & ſo long, let God frown, Miniſters threaten, and ſmaller judgments drop, yet they will never ſeek ſhelter in Jeſus Chriſt, but ſleep in their ſins, untill God rain down flouds of horror, bloud, fire, untill Gods arrowes ſtick in mens hearts, they will never ſeeke out of themſelves unto Jeſus Chriſt, *Eccleſ.* 8. 11. So long as Gods plagues were upon *Pharaoh*, he giveth faire words, and *Moſes* muſt be ſent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods ſword is in his Scabbard, men have ſuch ſtout hearts that they will never yeeld;

Nahum 1. 2.

So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts, as *Pharaoh*.

yeeld; God muſt wound, & cut deep, and ſtab, and thruſt to the very heart, elſe men will never yeeld, never awaken, till Gods fiſts be about mens eares, and he is dragging them to the ſtake; men will never awake and cry for a pardon and deliverance of their wofull eſtate.

Mans perdition is of himſelf.

Secondly, becauſe if they doe in part feele, and ſo feare Gods wrath, they put away the evill day far from them, they hope they ſhall doe better hereafter, and repent ſome other time, and therefore they ſay, Soule, eate, drink, follow thy ſports, cups, queans, thou haſt a treaſure of time which ſhall not bee ſpent in many yeares, *Iſai.* 22.12,13. that looke as it is with the Wax, let it be of never ſo pliable a diſpoſition, and the fire never ſo hot, yet if it be not brought neer the fire, and be held in the fire, it never melts, but ſtill remains hard: ſo it is here. Let a man or woman have never ſo gentle or pliable a nature, and let Gods wrath be never ſo hot and dreadfull in their judgments, yet

Reaſ. 2. Why men ruine themſelvs.

Mans perdition is of himself.

yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-bed, and then, oh the promises that they ply God with! Try me Lord, and restore me once more to my health, and life again, and thou shalt see how thankfull I will be; because that now they apprehend wrath and misery neer unto them, *Heb.* 3. 13.

Reas. 3. Why men ruine themselvs.

Thirdly, because they think they can bear Gods wrath, though they do conceive it neer at hand, even at the very doors; men think not that hell is so hot, nor the Devill so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets pre-

preſent Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all thoſe curſed conceits of being able to bear Gods wrath, *Nahum* 1.9. And hence we ſhall have many men deſperatly conclude, they will have their ſwing in ſin, and if they periſh, they hope they ſhall be able to beare it, or *is but a damning* they think, and hence they go on ſecurely. O poore wretches! the Devil ſcares and feares all the world, and at Gods wrath the devils quake, and yet ſecure men feare it not, they think hell is not ſo terrible a place.

Mans perdition in of himſelf

Fourthly, becauſe they know no better an eſtate: Hence though they feel their wofull and miſerable condition, yet they deſire not to come out of it. Although men find hard lodging in the world, hard times, hard friends, hard hearts, yet they make a ſhift with what they find in this miſerable Inne, untill they come to Hell; for ſuch a man purſued by outward miſeries, or inward troubles, there ſtayes.

Reaſ. 4. Why men ruine themſelvs.

Mans perdition is of himself.

ſtayes. O miſerable man that makes ſhift till he come to hell! They may heare of the happy eſtate of Gods people, but not knowing of it experimentally, they ſtay where they are, *Joh.*4.14.

Take a Princes child, and bring it up in a baſe houſe and place, it never aſpires after a Kingdom or Crown: ſo men, hatcht in this world, knowing no better an eſtate, never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourn for the long abſence of their beloved husbands, becauſe they know them and their worth. God may abſent himſelf frō men, weeks, months, years, but men ſhed not one teare for it, becauſe they never taſted the *ſweetneſſe* of his *preſence*. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, dogs and hawks, than in the fellowſhip of God & Chriſt, in Word, in Prayer, in Meditation, which ordinances are burdens and priſons unto them. What is the reaſon of it? Is there no more

Wicked men take more pleaſure in luſts, then in the fellowſhip of God and Chriſt.

ſweetneſſe

ſweetneſſe in the preſence of Gods ſmiling in Chriſt, than in a filthy Whore? Yes, but they know not the worth, ſweetnes, ſatisfying goodnes of a God. Some ſea-fiſh (they ſay) if once they come into freſh-water, will never return again, becauſe they now taſt a difference between thoſe brackiſh and ſweet waters: So is it here, if men did but once taſt the happineſſe of Gods people, they would not for a thouſand worlds be one halfe hour in their wild looſe ſea again.

Mans perdition is of himſelf.

Fifthly, becauſe if they doe know a better eſtate, yet their preſent pleaſures, their ſloath doth ſo bewitch them, and Gods denials when they ſeek unto him, doe ſo far diſcourage them, that they ſleep ſtill ſecurely in that eſtate. A ſlothful heart bewitched with preſent eaſe, and pleaſures & delights, conſidering many a teare, many a prayer muſt it make, many a night muſt it break its ſleep, many a weary ſtep muſt it take towards heaven and Chriſt, if ever it come there, growes diſcouraged and deaded, and hard-

Reaſ. 5. Why men ruine themſelvs.

Mans perdition is of himself.

hard-hearted in a sleepy estate, & had rather have *a bird in the hand, than two in the bush, Pro.* 1.32. *Jer.* 48.11. The *Israelites* wished *that they were at their onions and garlick again in* Ægypt. Was there no *Canaan?* Yes, but they wished thus, because *there were walls built up to heaven, and Giants sons of Anak in the land*, difficulties to overcome. O slothfull hearts! Secondly, because God somtimes put them to straits, and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwayes on his knees, they would run away: so many a man meets wth sorrow enough in his sinfull dropsie, drunken estate, he hears of heaven and a better estate, yet why goes he to his lusts and fleshpots again? O because there are so many difficulties, and blocks, and hinderances in his way, and because they pray and find not ease, therefore they eate, drinke, laugh, sport and sleep in their miserable estate still, *Mat.* 7.14. therefore men walk in the *broad way*, because

becauſe the other *way to life is ſtrait and narrow*, it is a plague, a burden, a priſon to be ſo ſtrict; men had rather ſit almoſt an hour in the ſtocks, than be an hour at prayer; men had rather be damned at laſt, than ſweat it out & run through the Race to receive a crown, and hence men remain ſecure.

Why perdition is of himſelf.

Sixthly, becauſe of the ſtrange ſtrong power of ſin, which beares that ſway over mens ſouls, that they muſt ſerve it, as priſoners ſtoop to their Jaylor, as Souldiers that have taken their pay, *their pleaſure of ſin*, muſt follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms day ſhould be to morrow, yet they muſt and wil ſerve their luſts. As the *Sodomites*, when they were ſmitten with blindneſſe, which tormented their eyes, as though they had been pricked with thorns (for ſo the *Hebrew* word ſignifies,) even when deſtruction was near, they groped for the door. Men cannot but ſin, though they periſh for ſin; hence they remain ſecure.

Reaſ. 6. Why men ruine themſelvs.

Rom. 1. ult.

Mans perdition is of himself.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never find mercy when all is done; hence they grow desperatly sinful; like those *Italian Senators*, that despairing of their lives (when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet, and at the end of it every man dranke up his glasse of poyson, and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives, and heaven, and souls for lust, and so perish wofully, because they lived desperatly, and so securely.

Reas. 7. Why men ruine themselvs.

Reas. 8. Why men ruine themselvs.

Eighthly, because men nourish a blind, false, flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate*, and *God may love them*; hence they lie down securely, and rest in their flattering hope. Hence observe, those people that seldome come to a con-

conclusion, to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will bee mercifull unto them; if not, they cannot help it*: like the man that had on his Target the picture of God and the Devil: under the first he writ, *Si tu non vis, if thou wilt not*; under the other he writ, *Ipse rogitat, here's one will.*

Mans perdition is of himself.

Ninthly, because men bring not their hearts under the hammer of Gods word to be broken, they never bring their consciences to bee cut. Hence they goe on still securely with festered consciences. Men put themselves above the word, & their hearts above the hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the word, and so remain secure fots all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-

Reas. 9. Why men ruine themselvs.

Mans perdition is of himself.

trodden, that their hearts, like foot-paths, grow hard by the word.

Reas. 10 Why men ruine themselvs.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin; men chew not these pills; hence they never come to bee affected nor awakened.

Use

Awaken therefore all you secure creatures; feele your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperatly hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back, like *Sampson* the gates of the Citie, and make a light matter of them? Dost thou see hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire, if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pitty thee? But oh hard heart!

Awake out of security and try thy condition.

heart! thou canst mourn for losses & crosses, burning of goods and houses, yet though God be lost, and his image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the wife in thy bosome would be witnesse of thy heart-breakings in midnight for those sins which have grieved the Spirit of *God* many a time, thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physitians should heare how you do; and if you were humbled, we should have you in the bitternes of your spirit cry out, *what shall we do?* But know it, thou must mourn here, or in hell. If God *broke Davids bones* for his adultery, and the Angels backes for their pride, the Lord, if ever he saves thee, will break thine heart too.

Mans perdition is of himself.

Men mourn for the losse of goods, but not for the losse of God.

Quest. But thou wilt say, How shal I doe to get mine heart affected with my misery?

Quest.

Ans. 1. Take a full view of thy misery. 2. Take speciall notice of the

Ans. 1 How to get a broken heart.

Mans perdition is of himself.

Two things harden the heart.

That heart is hard, that neither mercie nor judgment will break

Lords readineſſe and willingneſſe to receive thee yet unto mercy; for, two things harden the heart. 1. *Falſe hope*, whereby a man hopes he is not ſo bad as indeed he is. 2. *No hope*, whereby a man when he ſees himſelfe ſo notoriouſly bad, thinks there is no willingnes in the Lord to pardon or receive ſuch a monſter of men to mercy; and if neither the hammer can break thy ſtony heart, nor the Sunſhine of mercie melt it, thou haſt an heart worſe than the Devill, and art a ſpectacle of the greateſt miſery, 1. In regard of ſin. 2. In regard of Gods wrath.

First, in regard of ſin. Thou haſt ſinned, & that grievouſly againſt a great God, thou makeſt no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Iſa.* 1. 24. and time will come he will make the whole ſinfull world by Rivers of fire and bloud, to know what an evill it is.

1. For 1. in every ſin thou doſt ſtrike God, & fling a dagger at the heart of

2. God. 2. In every ſin thou doſt ſpite againſt

againſt God: for if there were but *one* onely thing wherein a man could doe his friend a diſpleaſure, was not here ſpite ſeen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me, in what one thing canſt thou pleaſe the Devill, and do God a diſpleaſure, but by ſinne? Yet, O hard heart, thou makeſt nothing of it. But conſider thirdly, in every ſin thou doſt diſthrone God, and ſetſt thy ſelf above God: for in every ſin this queſtion is put, *whoſe will ſhall be done, Gods will or mans?* Now man by ſin ſets up his own will above the Lords, and ſo kicks God, (bleſſed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Mans perditions of himſelf.

3. Men by ſinning ſet up their own will above Gods.

Conſider then of Gods wrath; the certainty of it, the unſupportablenes of it, how that dying in thy ſins, and ſecure eſtate, *it ſhal fall*; for when men cry *Peace, peace*, then cometh *ſudden deſtruction at unawares*: pray therfore to

Gods wrath, the certainty of it.

1. Theſ. 5. 3, 4.

Mans perdition is of himself. 2 Cor. 5. 19.

to God to reveale this to thee, that thine heart may break under it. Secondly, consider the Lords mercy & readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

The third generall reason of mans ruine.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties and performances*, when they doe feele themselves miserable: the Soule doth as those *Hos.* 5. 13. men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9. 31, 32.

For the opening of this point, I shall shew you these two things.

1. Wherein this resting in *Duties* appeares.
2. Why do men rest in *themselves*.

Wherein mens resting in Duties appears.

First, this resting in *Duties* appears in these eleven degrees.

1. The Soul of a poor sinner, if ignorantly

norantly bred and brought up, reſts confidently in ſuperſtitious vanities. Ask a *devout Papiſt* how he hopes to be ſaved; he will anſwer, By his good works. But enquire further, what are theſe good works: why, for the moſt part, ſuperſtitious ones of their owne inventions, (for the crow thinks her own bird faireſt) as whipping themſelves, pilgrimage, faſting, mumbling over their Pater noſters, bowing down to Images and Croſſes.

Mans perdition is of himſelf.

2. Now theſe being baniſhed from the Church and Kingdome, then men ſtand upon their titular profeſſion of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom, you ſhall ſee ſome roaring, drinking, dicing, carding, whoring in Taverns & blind Alehouſes; others belching out their oathes, their mouthes ever caſting out like *raging ſeas*, filthy frothy ſpeeches: others, like *Iſmaels*, ſcoffing at the beſt men: yet theſe are confident they ſhall be ſaved. Why (ſay they) they are no Papiſts, hang them, they will

2. Men ſtand upon their titular profeſſion of religion

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Zeph. 3. 11.

will die for their Religion, and rather burn then turn again by the grace of God. Thus the Jewes boasted, they were *Abrahams seed*: so our carnall people boast: Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that hee might not be hanged, because he was a Gentleman; he told him that therfore he should have the Gallowes made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, & swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to bee saved; I tell thee, thy condemnation shall bee greater, and thy plagues in hell the heavier.

Mens condemnatiō will bee greater for living debauchedly where the Gospel is preached.

3. If men have no peace here, then they fly to, and rest in the goodnes of their in-sides: you will have many a man, whom if you follow to his chamber, you shall find very devout, and they pray heartily for the mercie of God,

3. If no peace come frō titular profession men fly to their good insides.

God, and forgiveneſſe of ſinnes: but follow them out of their chambers, watch their diſcourſes, you ſhall find it frothy and vain, and now and then powdred with *faith* and *troth*, and obſcene ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as Waſpes, and ſwell like Turkies, and ſo ſpit out their venome like Dragons. Watch them in their journies, and you ſhall ſee them ſhoot into an Ale-houſe, and there ſwill and ſwagger, and bee familiar with the ſcum of the Countrey for prophaneneſſe, and halfe drunk too ſometimes. Watch them on the Lords day, take them out of the Church once, and ſet aſide their beſt clothes, they are the ſame then as at another time; and becauſe they muſt not work nor ſport that day, they think they may with a good conſcience ſleep the longer on the morning. Ask now ſuch men how they hope to bee ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhews, they know what good prayers they make in private,

Mans perdition is of himſelf.

Mans perdition is of himself.

vate, their hearts they say are good. I tell ye brethren, hee that trusteth to his own heart, and his good desires, and so resteth in them, is a foole. I have heard of a man that would haunt the Taverns and Theaters, & whore-houses at *London* all day, but he durst not goe forth without privat prayer in the morning, and then would say at his departure, *Now Devill doe thy worst*, and so used his praiers (as many doe) only as charms and spels against the poore weak cowardly Devill, that they think dares not hurt them, so long as they have good hearts within them, and good praiers in the chamber; and hence they will go neere to raile against the Preacher as an harsh Master, if hee doe not comfort them with this, *That God accepts of their good desires*.

4. If no cõfort come from their good insides, they reforme some grosse sins.

4. If their good hearts cannot quiet them, but conscience tels them, they are unsound without, & rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping,

keeping, ſwearing, and ſuch like roaring ſins, and now all the Countrey ſaith he is become a new man, and he himſelf thinks he ſhall be ſaved, 2 *Pet.* 2.20. they eſcape the pollutions of the world, as ſwine that are eſcaped & waſhed from outward filth, yet the ſwiniſh nature remains ſtil; like Mariners that are going to ſome dangerous place, ignorantly, if they meet with ſtorms, they goe not backward, but caſt out their *goods* that endanger their ſhip, and ſo go forward ſtill: ſo many a man going towards hell, is forced to caſt out his luſts and ſins, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Stags) if they be kept waking from ſleep long, will grow tame: ſo conſcience giving a man no reſt for ſome ſins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the ſame man ſtill, onely he is made tame *now*, that is, civil & ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is commonly but from ſome trou-

Mans perdition is of himſelf.

Mans perdition is of himself.

troubleſome ſin, and it is becauſe they think it is better following their trade of ſin at another market, and hence ſome men will leave their *drinking* and *whoring*, and turn *covetous*, becauſe there is more gain at that market; ſometimes it is becauſe ſin hath left them, as an old man.

5. If they can have no reſt here, they get into another ſtarting hole, they go to their *Humiliations*, *Repentings*, *Teares*, *ſorrowes*, *and Confeſſions*. They heare a man cannot be ſaved by reforming his life, unleſſe he come to afflict his ſoule too; he muſt ſorrow and weep here, or elſe cry out in hell hereafter. Hereupon they betake themſelves to their ſorrows, tears, confeſſion of ſins, & now the wind is down, and the tempeſt is over, & they make themſelves ſafe, *Matth.* 11. 1. *They would have repented*, that is, *the Heathen*, as *Beza* ſpeaks, when any wrath was kindled from heaven, they would go to their *ſackcloth* and *ſorrows*, and ſo thought to pacifie Gods anger again, and here they reſted: ſo it is with many

5. If no comfort in reforming groſs ſins, they fly to humiliation, repentance, &c.

ny a man; many people have ſick fits and qualms of conſcience, and then they doe as Crowes, that give themſelves a vomit by ſwallowing downe ſome ſtone when they are ſick, and then they are well again; ſo when men are troubled for their ſins, they wil give themſelves a vomit of *prayer*, a vomit of *confeſſion* and *humiliation*, *Iſa.*58.5. Hence many when they can get no good by this phyſick, by their *ſorrows*, and *teares*, caſt off all again; for making theſe things their God, and their Chriſt, they forſake them when they cannot ſave them, *Matth.* 3.14. more are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of *ſorrowes*, becauſe a man reſts in the one, *viz.* in *ſorrows* moſt commonly, but trembles and flies out of himſelfe when he feeles the other: thus men reſt in their repentance, and therfore *Auſtin* hath a pretty ſpeech which ſounds harſh, that *Repentance damneth more than ſin*; meaning that thouſands did periſh by reſting in it: and hence

Mans perdition is of himſelf.

More driven to Chriſt by a hard heart, then by a ſorrowfull heart.

Mans perdition is of himself.

we see among many people, if they have large affections, they think they are in good favour; if they want them, they think then they are cast-awayes, when they cannot mourn nor bee affected as once they were, because they rest in them.

6. If no comfort in humiliation, they turne morall men.

6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the moral law, which is a greater matter than reformation or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards *God*; as *fasting*, *prayer*, *hearing*, *reading*, *observing the Sabbath*: and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not, I speak not against strictnesse, but against resting in it; *for except your righteousnesse exceed theirs, you shall not enter into the Kingdome of heaven*. You shall find these men flie from base persons and places, like the pest-houses, commend the best books, cry downe the sins

sins of the time, and cry against civill or morall men, (the eye sees not it selfe) and cry up zeale and forwardnesse. Talk with him about many moral duties that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill whereby hee hopes to get his living and earn eternall life, lieth there; but speak about Christ, and living by faith in him and from him, and bottoming the soule upon the promises, (peeces of Evangelical righteousnesse) he that is very skilfull in any point of controversie, is as ignorant almost as a beast when he is examined here; hence if Ministers preach against the sinnes of the time, they commend it for a speciall Sermon (as it haply deserves too) but let him speak of any spirituall inward soul-working point, they go away and say, He was in their judgement confused and obscure, for their parts they understood them not. (Beloved) pictures are pretty things to look on, and that's all the goodnesse

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of them; so these men are (as Christ looked on and loved the naturall young man in the Gospel) and that's all their excellency. You know in *Noahs* floud, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their *morality*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay and warme themselves at their owne fire: thus *Paul*, *Phil.* 3. 6. *was zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *Mich.* 6. 7.

7. If no comfort in morality, they turne zealous for good causes. Rom. 2. 10

8. If no comfort for zeale in good causes, they turne to mourning for their failings.

8. If they find no help from hence, but are forced to see and say, *When they have*

have all, they are unprofitable ſervants, and they ſin in all that which they do; then they reſt in that which is like to *Evangelicall obedience*, they think to pleaſe God by mourning for their failings in their good duties, deſiring to be better, and promiſing for the time to come to be ſo, and therein reſt, *Deut.* 5. 29.

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9. If they feele a want of all theſe, then they dig within themſelves for power to leave ſin, power to be more holy and humble, & ſo think to work out themſelves in time, out of this eſtate, and ſo they digge for pearls in their own dunghils, and will not be beholding to the *Lord Jeſus*, to live on him in the want of all; they think to ſet up themſelves out of their owne ſtock, without *Jeſus Chriſt*, and ſo as the Prophet *Hoſea* ſpeakes, 14. 3, 4. think to ſave themſelves *by their riding on horſes*, (that is) *by their own abilities*.

9. If no comfort in their mourning for their failings, they ſeek for power in themſelves to be more holy.

10. If they feel no help here, then they goe unto Chriſt for grace and power to leave ſinne and doe better,

10. If no comfort in themſelvs, they go to Chriſt like hirelings, for their own ends.

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whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they goe *unto* Christ, they get not *into Christ*, *Psal.* 78.34,35. like hirelings that goe for power to doe their work, that they may earn their wages. A child of *God* contents himself with, and lives upon the inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to hell in.

The confession of Papists in three particulars.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of Sin and Satan.

Secondly, they hold Christ is the onely Saviour.

Thirdly, that this Salvation is not by any righteousnesse in a Christ, but righteousnesse from a Christ, only by giving a man power to doe, and then dipping mens doings in his bloud, he merits their life. Thus the wisest and devoutest of them professe, as I am able to manifest; just so doe many Chri-

Christians live. First, they feel themselves full of sin, and are sometimes tired & weary of their lives, for their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing, that onely Christ can save them, they go unto Christ to remove these sinnes that tire them and load them, that he would enable them to do better than formerly. Thirdly, if they get these sins subdued and removed, and if they find power to do better, then they hope they shall bee saved: Whereas thou mayst be damned, and goe to the Devill at the last, although thou dost escape all the pollutions of the world, and that not from thy selfe and strength, but from the knowledge of *Jesus Christ*, 2 *Pet.* 2. 20. I say, wo to you for ever if you die in this estate; it is with our Christians in this case, as it is with the *Ivy*, which claspes and groweth about the tree, & drawes sap from the tree, but it grows not *one* with the tree, because it is not ingraffed into the tree: so many a soule cometh to Christ, to

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It is with many Christians as with Ivy, they get sap frō Christ, but grows not one with Christ, because not graff. d.

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Why men do rest in their good duties.

Reas. 1. It is naturall to say, *Doe this and live.*

ſuck juice from Chriſt to maintaine his own berries, (his owne ſtock of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Chriſt. 2. Now the reaſons why men reſt in their duties, are theſe:

Firſt, becauſe it's naturall to a man out of Chriſt to doe ſo. *Adam* and all his poſterity was to be ſaved by his doing, *Doe this and live*, worke and here is thy wages; win life and weare it: Hence all his poſterity ſeekes to this day to be ſaved by *doing*; *Like father, like ſon*. Now to come out of all duties truly to a Chriſt, hath not ſo much as a coat in *innocent*, much leſſe *corrupted* nature; hence men ſeek to themſelves. Now as it is with a bankrupt, when his *ſtock is ſpent*, and his *eſtate crackt*, before he will turn Prentice, or live upon another, he will turn Pedler of ſmall Wares, and ſo follow his old Trade with a leſſe *ſtock*: ſo men naturally follow their old Trade of *Doing*, and hope to get their living that way: and hence men having

ving no experience of trading with Christ by *faith*, live of themselves. *Samson*, when all his strength was lost, would go to shake himself as at other times; so when mens strength is lost, and God & grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

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Secondly, because men are ignorant of *Jesus Christ* and his righteousnesse; hence men cannot go unto him, because they see him not; hence they shift as wel as they can for themselves by their duties, *John* 4. 14. men seek to save themselves by their own swimming, when they see no cable cast out to help them.

2. Ignorance of Christs righteousnesse.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soule thinks; because by this means a man goes no further than himselfe.

Reas. 3. Good duties the naturall way of pleasing God.

Now in forsaking all duties, a soule goeth to heaven quite out of himself, and there he must wait many a yeare, and that for a little it may be. Now if a fainting man have *Aquavitæ* at his beds

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beds head, he will not knock up the ſhop-keeper for it. Men that have a Balſome of their own to heale them, will not goe to the Phyſitian.

Reaſ. 4. By good duties ſin may be kept in.

Fourthly, becauſe by vertue of theſe duties a man may hide his ſin, and live quietly in his ſin, yet be accounted an honeſt man, as the whore in *Prov.* 7. 15. 16. having performed her vowes, can intice without ſuſpition of men, or check of conſcience; ſo the *Scribes* and *Phariſees* were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men ſet their duties at a higher rate than they are worth, thinking *they* ſhal ſave them becauſe they are ſo uſefull to them. Good duties, like new apparell on a man purſued with hue and cry of conſcience, keep him from being known.

Uſe 1. Not to reſt in good duties.

Take heed of reſting in duties; Good duties are mens *money*, without which they think themſelves poore and miſerable; but take heed that *you and your money periſh not together*, *Gal.* 5. 3. The paths to hell are but two.

The

The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.*10.14. The Lord bids them goe to the Gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Goe unto the *good prayers* and *performances* you have made, and the *tears* you have shed. Oh they will be miserable comforters at that day.

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Object. But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but only by the mercie of God, and merits of Christ.

Object.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that only good duties can save him. A man rests in duties when he is of this opinion, that only Christ can save him, but in his practice hee goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Pro-

Answ. Differéce between trusting and resting in duties.

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Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant*: (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, & few men find themselves guilty of this sinne, which ruines so many, I will shew two things:

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not go on in it.

Signes of mens resting in duties.

First, for the signes whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

Signe 1 First, those that never yet saw they *rested*

reſted in them, they that never found it an hard matter to *come out of their duties*. For it's moſt natural for a man to ſtick in them, becauſe nature ſets men upon *duties*; hence it's a hard matter to come out of reſting in duties. For two things keep a man from Chriſt.

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1. *Sin.* 2. *Self.* Now as a man is broken off from *ſin*, by ſeeing and feeling it, and groaning under the power of it: ſo is a man broken from *himſelf*. For men had rather do any thing than come unto Chriſt, there is ſuch a deal of *ſelf* in them; therfore if thou haſt no experience that at no time thou haſt reſted too much in thy duties, and then diddeſt groan to be delivered from theſe intanglements, (I mean not frō the *doing* of them, this is *Familiſme* and prophaneneſſe, but from *reſting* in the bare performance of them) thou doſt rely upon thy *duties* to this day.

2. things keep us from Chriſt.

Signe 2 A prizing of bare performance of duties.

Theſe reſt in duties that prize the bare performance of *duties* wonderfully; for thoſe duties that carry thee out of thy ſelf unto Chriſt, make thee to

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to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body. I was *ignorant*, *forgetfull*, *hard-hearted*, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *duties* never carried thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *duties*) the Lord will save thee though thou never come to *Christ*, & sayst, as he in another case, *Now I hope the Lord will doe good to me, seeing I have got a Priest into my house, Judg.* 17.13. Dost thou inhance the price of *duties* thus, that thou dost doat on them? then I doe pronounce from God, thou dost *rest in them*: *these things* (saith *Paul*) *I accounted gain* (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them loss*: And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *Gods love towards him*: whereas another

Phil 3.8, Good duties must be counted losse in comparison of Christ.

ther man that falleth ſhort of him, never queſtions his eſtate; the firſt ſees much rottenneſſe and vileneſſe in his beſt duties, and ſo judgeth meanly of himſelf: the *other* ignorant of the vileneſſe of them, prizeth them and eſteemeth highly of them, and ſetting his corn at ſo high a price, he may keep them to himſelfe; the Lord never accepteth them, nor buyeth them at ſo high a rate.

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Thirdly, thoſe that never came to be ſenſible of their *poverty* & utter *emptineſſe of all good*: for ſo long as a man hath a peny in his purſe, that is, feeles any good in himſelfe, he will never come a begging unto *Jeſus Chriſt*, and therefore reſts in *himſelfe*. Now didſt thou never feel thy ſelfe in this manner poor, *viz.* I am as ignorant as any beaſt, as vile as any Devill; O Lord, what a neſt and litter of ſin and rebellion lurks in my heart! I once thought at leaſt my heart and deſires were good, but now I feel no ſpirituall life. Oh dead heart! I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever

Sign. 3. As inſenſibility of our own emptines.

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ever lived. If thou doſt not thus feele thy ſelfe poor, thou never cameſt *out of thy duties*; for when the *Lord* bringeth any man to *Chriſt*, he bringeth him *empty*, that ſo he may make him beholding to *Chriſt* for every farthing tokē.

Iſai. 66. 2.

Sign 4. A Legall, not an Evangelical righteouſneſſe.

Fourthly, thoſe that gain no *Evangelical righteouſneſſe by duties*, reſt in *duties*; I ſay, *Evangelical righteouſneſſe*, that is, more prizing of acquaintance, with deſire after, loving & delighting in union with the Lord *Jeſus Chriſt*: for a morall man may grow in *Legall righteouſnes*, (as the ſtony and thorny ground *ſeed*, ſprang up and increaſed much, and came neer unto maturity) and yet *reſt in duties* all this while. For as it is with tradeſmē, they *reſt* in their buying and ſelling, though they make no gain of their trading: Now *Jeſus Chriſt is a Chriſtians gain*, *Phil.* 1. 21. and hence a child of God asks himſelf after *Sermon*, after *Prayer*, after *Sacrament*, *what have I gained of Chriſt? have I got more knowledge of Chriſt, more admiring of the Lord Jeſus?* Now a carnal heart that *reſts in his duties*, asketh onely

onely what he hath done, as the *Phariſee, I thank God I am not as other men, I faſt twice a week, I give almes*, and the like, and thinks verily he ſhall be ſaved, becauſe he *prayes*, and becauſe he *hears*, and becauſe he *reformes*, and becauſe he *ſorrows* for his ſins, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the duty, and ſo they are like that man that I have heard of, that thought verily he ſhould be rich, becauſe he had got a wallet to beg: ſo men, becauſe they performe duties, think verily they ſhall be ſaved. No ſuch matter, let a man have a bucket made of gold, doth he think to get water becauſe he hath a bucket? No, no, he muſt let it down into the well, & draw up water with it: ſo muſt thou let down all thy duties into Chriſt, & draw light and life from his fulneſſe, elſe though thy duties be golden duties, thou ſhalt periſh without *Chriſt*. When a man hath bread in his wallet, and got water in his bucket, he may boldly ſay, ſo long as theſe laſt, I ſhal not

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We muſt let all our duties down into Chriſt, & draw from his fulnes.

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not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty, so long as Christs life lasteth, I shall live, as long as he hath any wisdome or power, so long shall I be directed and enabled in well-doing.

Sign. 5. When our duties make us sin more boldly.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these *duties* which carry a man out of *himself* unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him, and fence him in his sin, *Isa.* 1.14. A cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheeles, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sinne (even somtimes against his conscience,) yet having *duties* to beare him up, goeth merrily on in a sinful course, & makes no bones of sin: when wee see a base man revile a great Prince, and strike him, we say, Surely, he durst not do it, unlesse

unlesse he had some body to bear him out in it, that he rests and trusts unto: so when we see men sinne against the great God, wee conceive, certainly, they durst not doe it, if they had not some duties to beare them out in it, and to encourage them in their way, that they trust unto.

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For, take a *prophane man*, what makes him *drink, sweare, cozen, game, whore?* Is there no God to punish? Is there no hel hot enough to torment? are there no plagues to confound him? yes, why sinneth he so then? Oh! he prayeth to God for forgivenesse, and sorroweth and repents in secret (as he saith) and this bears him up in his lewd pranks.

To sin and ask God forgivenes is but mean satisfaction.

Take a morall man, he knowes he hath his failings and his sinnes, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? the reason is, he constantly observeth *morning & evening prayer*, and then he craves *forgive-*

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neſſe for his failings, by which courſe he hopes he makes his peace w^th *God*, and hence he ſinneth without feare, and riſeth out of his falls into ſinne without ſorrow. And thus they ſee and maintain their ſins by their *duties*, and therefore *reſt in duties*.

Sign 6. When we ſee not our vile heart by our duties

Sixthly, thoſe that ſee little of their vile hearts by *duties*, reſt in their duties: for if a man be brought nearer to Chriſt, and to the light, by *duties*, he wil ſpy out more *moats*; for the more a man participates of *Chriſt*, *his health and life*, the more he feeleth the *vileneſſe* and *ſickneſſe* of ſin. As *Paul* when he *reſted in duties* before his converſion, before that the *Law* had humbled him, *he was alive*, that is, hee thought himſelf *a ſound man*, becauſe his *duties* covered his ſinnes, like fig-leaves. Therefore ask thine own heart, if it be troubled ſomtimes for ſin, and if after thy *praying* and *ſorrowing* thou doſt grow well, and thinkeſt thy ſelfe ſafe, and feeleſt not thy ſelf more vile; If it be thus, I tell thee, thy *duties* bee but fig-leaves to cover thy nakednes,

Rom. 7. *Paul* when he reſted in duties, thought he was alive when he was dead.

and

and the Lord will find thee out and unmask thee one day, and woe to thee if thou doſt periſh here.

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Secondly, therefore behold the *Inſufficiency of all duties to ſave us*; which will appeare in theſe three things, which I ſpeak that you may learne hereafter never to *reſt in duties*.

The inſufficiency of any duty to ſave a man, appeares in 3 things.

I. Our beſt duties are ſinfull.

Firſt, conſider *thy beſt duties* are tainted, poyſoned, & mingled with ſome ſin, and therefore are moſt odious in the eyes of an *holy God*, (nakedly and barely conſidered in *themſelves*) for if the beſt actions of *Gods people* be filthy, as they come frō them, then to be ſure, all wicked mens *actions* are much more filthy and polluted with ſin: but the firſt is true, *all our righteouſnes are as filthy rags*; for as the fountain is, ſo is the ſtream; but the fountain of all *good actions*, (that is, *the heart*) is mingled partly wᵗʰ ſin, partly with grace, therfore every action participates of ſome ſin, which ſins are daggers at Gods heart, even when a man is praying and begging for his life, therefore there is no *hope* to be ſaved by *duties*.

Iſai. 6. 6. Mans righteouſneſſe like ragges.

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Secondly, suppose thou couldst perform them without sin, yet thou couldst not hold out in doing so, *Isai.* 40.6. *All flesh & the glory thereof is but grass.* So thy best actions would soon wither if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time, live like an Angel, shine like a Sun, & at thy last gasp have but an idle thought, commit the least sin, that one rocke will sinke thee downe even in the Haven, though never so richly laden; one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, wil burn thee; one act of *treason* wil hang thee, though thou hast lived never so devoutly before, *Ezek.* 18.24. For it's a crooked life, when all the parts of the line of thy life, be not straight before Almighty God.

2. The glory of imperfect action is but as grasse.

Gal 3.10.

3. Our good actions will not satisfie for sin past.

Thirdly, suppose thou shouldst *persevere*, yet it's cleare, thou hast sinned grievously already, & dost thou think thine *obedience* for the time to come, can

can satisfy the *Lord* for all those rents behind, for all those sins past? as can a man that paies his rent honestly every year, satisfie hereby for the old rent not paid in 20 years? all thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men may* forgive wrong and debts, because they be but finite, but the least sin is an infinite evill, and therfore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therfore *duties* are but *rotten crutches* for a soul to rest upon.

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God cannot remain God and forgive sinne without satisfaction.

But to what end should we use any *duties*? cannot a man be saved by his good *prayers*, nor *sorrowes*, nor *repentings*? what should we pray any more then? let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing as work for nothing.

Object. To what end are our duties

Though thy good duties cannot save thee, yet thy bad workes will damne thee. Thou art therfore *not* to

Answ.

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Good duties not to be cast off, but our resting upon them.

caſt off the duties, but thy *reſting in* theſe duties: thou art not to caſt them *away*, but to caſt them *down* at the feet of Jeſus Chriſt, as they did their crowns, *Rev.*4.10.11. ſaying, If there be any good or graces in theſe *duties*, it's thine, Lord: for it is the Princes favour that exalts a man, not his own gifts; they came from *his good pleaſure.*

Object. But thou wilt ſay, to what end ſhould I perform duties, if I cannot be ſaved by them?

Anſw. For theſe three ends.

Uſe 1. We are to performe good duties for 3. ends. 1. To bring us to Chriſt.

1. To carry thee to the Lord *Jeſus* the onely Saviour, *Heb.*7.25. he only *is able to ſave* (*not duties*) all that *come unto God* (that is, in the uſe of means) by him: hear a Sermon to carry thee to Jeſus Chriſt: Faſt & pray, and get a full tide of *affections* in them to carry thee to the *Lord Jeſus Chriſt*, that is, to get a more *love* to him, more acquaintance wth him, more union with him: ſo ſorrow for thy ſins, that thou mayſt be more fitted for Chriſt, that thou mayſt prize Chriſt the more; uſe thy duties as *Noahs Dove* did her wings,

wings, to carry thee to the *Ark of the Lord Jesus Christ*, where onely there is rest. If she had never used her wings, she had fallen in the waters: so if thou shalt use *no duties*, but cast thē all off, thou art sure to perish. Or as it is wth a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it; and though there bee no treasure in the Boat, yet he useth the Boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, & thou canst not goe to him; now call for a boat, though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the Lord *Jesus Christ*. When thou comest to *heare*, say, Have over Lord by this Sermon. When thou comest to *pray*, say, Have over Lord by this praier to a *Saviour*. But this is the misery of people, like fooliſh lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is onely to lead them to her: so men

Mans perdition is of himself.

Good duties are the means by which we come to Jesus Christ.

Mans perdition is of himself.

men fall in love with, and doat upon their own duties, and rest contented with the naked performance of them, which are onely hand-maids to lead the soul unto the Lord Jesus Christ.

Use 2. Good duties are evidences of Gods love to us in Christ.

Secondly, use duties as evidences of *Gods everlasting love to you when you be in Christ*; for the graces and duties of *Gods people*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they doe not save a man, but accompany & follow such a man as shall be saved, *Heb.* 6.9. Let a man boast of his *joyes, feelings, gifts, spirit, grace*, if hee walks in the cōmission of any one sin, or the omission of any one known duty, or in the slovenly il-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1.8,9,10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath fair *evidence* for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because

cauſe it is an *evidence* to aſſure him, that it is his own, & ſo to defend him againſt all ſuch as ſeek to take it frō him, hee will carefully preſerve the ſame: ſo becauſe *duties doe not ſave thee*, wilt thou caſt away *good duties*? No, for they are *evidences* (if thou art in Chriſt) that the *Lord* and *Mercy* is thine own. Women will not caſt away their *love-tokens*, although they are ſuch things as did not purchaſe or merit the love of their husbands, but becauſe they are tokens of his love, therefore they will keep them ſafe.

Mans perdition is of himſelf.

That God *the Father of our Lord Jeſus Chriſt* may be honored by the performance of theſe *duties*, therfore uſe them: Chriſt ſhed his bloud that hee might purchaſe unto himſelf *a people zealous of good works*, *Tit.* 2.14. not to ſave our ſouls by them, but to *honour him*. O let not the bloud of Chriſt be ſhed in vain. *Grace and good duties* are a Chriſtians crown; it is ſinne onely makes a man baſe: now ſhall a King caſt away his Crowne, becauſe hee bought not his kingdome by it? No, becauſe

Uſe 3. Good duties honor God being uſed.

Mans perdition is of himself.

because it is his *ornament* and *glory* to wear it when he is made a King; so I say unto thee, it is better that Christ should be honored, than thy soule saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, goe out of *duties*, and match thy soule to the Lord Jesus: take him for better and for worse, so live in him & upon him all thy daies.

The 4th generall reason of mans ruine.

Fourthly, by reason of mans *headstrong presumption*, or false faith, whereby men seek to save themselves by *catching hold on Christ*, when they see an *insufficiency in all duties* to help them, and themselves unworthy of mercy: for this is the last & most dangerous rock that these times are split upō. Men make a bridge of their own to carry them to *Christ*. I mean, they look not after faith wrought by an omnipotent power, which *the eternal Spirit* of the *Lord Jesus* must *work* in them; but they content themselves with a faith of their *own forging* and *framing*, and hence they think verily,

Eph-1.19.

and

and beleeve, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doores (out of heaven hereafter for ever) for their labour.

Mans perdition is of himself.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Iesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to beleeve, & catching hold on him (like dust on a mans coat whom God wil shake off, or like burres and briers cleaving to ones garment, wch the Lord will trample under foot) now they say, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich.* 3. 11.

Men beleeve no salvation but by Christ, & so think they hold Christ in the hand of faith.

It is in this respect a harder matter

to

Mans perdition is of himself.

Easier cõverting a man in India then in England.

to convert a man in *England* than in *India*, for there they have no such shifts & forts against our sermons, to say they beleeve in Christ already, as most amongst us doe: we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a cõpany of theeves in the street, you shal see an hundred hands scrambling for a jewell that is fallen there, that have least, nay nothing to doe with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, & will not be beaten from this. What, must a man despair? must not a man trust unto Christ? Thus men wil hope and trust, though they have no ground, no graces to prove they may lay hold and claime unto Christ. This hope scared out of his wits, damnes thousands: for I am perswaded if men did see themselves *Christlesse creatures* as well as *sinfull creatures*, they would cry out, *Lord, what shall I doe to be saved?*

A pretious faith got at a high rate.

This faith is *a pretious faith*, 2 *Pet.* 1. 2. *Pretious things* cost much, & we set them

them at a high rate; if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt teare. But ask most men how they came by their faith in Christ? they say, very easily: when the Lion sleeps, a man may lie and sleep by it; but when it awakens, woe to that man that doth so: so while God is silent & patient, thou mayst befool thy self with thinking thou dost trust unto God; but woe to thee when the Lord appears in his wrath, as one day he will; for by vertue of this false faith, men *sinning*, take *Christ* for a *dishclout* to wipe them clean again, and that is all the use they have of this Faith. They sin indeed, but they trust unto Christ for his mercy, and so lie still in their sins: God will revenge with bloud and fire, and plagues, this horrible contempt from heaven.

Hence many of you trust to Christ, as the *Apricock* tree that leans against the wall, but it's fast *rooted* in the earth: so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthines still.

Mans perdition is of himself.

While God is silent, we may think we trust in him; but when he appears in his word, it will prove otherwise.

Mans perdition is of himself.

ſtill. Woe to you if you periſh in this eſtate, God will hew you down as fuell for his wrath, what ever mad hope you have to be ſaved by *Chriſt*. This therefore I proclaim from the God of heaven to you. 1. You that never felt your ſelves as unable to beleeve, as a dead man to raiſe himſelfe, you have as yet no faith at all. 2. You that would get faith, firſt muſt feele your inability to beleeve: and fetch not this ſlip out of thine own garden; it muſt come down from heaven to thy ſoul, if ever thou partakeſt thereof.

Two things obſervable.

Other things I ſhould have ſpoken of this large ſubject, but I am forced here to end abruptly; the *Lord* lay not this ſin to their charge who have *ſtopt my mouth, labouring to with-hold the truth in unrighteouſnes*. And bleſſed be the good God, who hath ſtood by his unworthy ſervant thus long, inabling him to lead you ſo far, as to ſhew you the rocks and dangers of your paſſage to another world. *Finis.*

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